Imprimatur

Hic liber cui Titulus,

The Divine Physician.

AB. CAMPION, *Rmo. Dno. Arch. Cant. à Sacris Domesticis.*

Feb. 22. 1675.
ex Ædib. Lambeth.

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Pag. 1.

THE DIVINE PHYSICIAN:

Prescribing Rules for the Prevention, and Cure of most Diseases, as well of the BODY, as the SOUL:

Demonstrating by Natural Reason, and also Divine and Humane Testimony, that; as vicious and irregular Actions and Affections prove often occasions of most bodily Diseases, and shortness of Life; so the contrary do conduce to the preservation of Health, and prolongation of Life.

In two Parts.

By *J. H.* M. A.

Exod. 15. 26. —*If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his Commandments, and keep all his Statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.*

Prov. 10. 27. *The fear of the Lord prolongeth dayes: but the years of the wicked shall be shortned.*

LONDON,

Printed by *H. B.* for *Will. Whitwood*, at the *Golden Bell* in *Duck-lane*; and are to be sold by *George Rose*, Bookseller in *Norwich*. 1676.

TO

The right Worſhipful, and much Honour'd

ROBERT COKE, *Eſq;*

Now a Member of the High and Honourable Court of Parliament.

SIR,

IT *is reported that when one preſented unto* Antipater, *King of* Macedon, *a Treatiſe of Happineſs, that he rejected it with this anſwer,* οχλάζω, I am not at leaſure: *You ſhall find this a Treatiſe tending to Happineſs here, and hereafter; yet I aſſure my ſelf, it ſhall find better entertainment when it kiſſeth your hand; not only in regard of the novelty, and uſefulneſs of the Deſign, but alſo the Auther's good intention.*

As to the Novelty thereof, though I confeſs to have met, diſperſedly, with many gleanings in ſundry Authors; yet the ſcattered ears were never heretofore (ſo far as I have ſearched) collected into Order; the large field of this Argument, lying as a barren ſoyl, or a deſolate wilderneſs, untilled.

As to the Uſefulneſs, ſince all goods may be reduced to Bona animi, corporis, & fortunæ, The goods of the mind, the body, and of fortune, *as Divine Providence hath liberally furniſh'd you with the laſt, this* Manual *preſents you with the two former. Which three (and* tria ſunt omnia*) rightly improv'd, will add ſuch a luſtre each to other, as will make you ſhine, not only as a Star of the firſt magnitude in the Sphære you are in now, but as the Sun it ſelf hereafter, when you ſhall be higher and richer*

in

in the reversion of a Celestial Kingdom, whereof your temporal Estate thus sanctified, & made comfortable by the health of Soul and Body, becomes an earnest. Certes, he is as happy as Solomon *in all his glory, who hath health to enjoy his riches, and grace to preserve his health, and the hope of glory (greater than that of* Solomon *) to remunerate his grace. Riches without health, is but like meat without a stomack, which the best Cook on Earth cannot make relishing or grateful; And health, unless it relates to Soul as well as Body, is but like a Down-pillow to a restless head, which the best Chamberlain cannot make easie enough or refreshing: But when goodness shall run parallel with greatness, and healthfulness with holiness, they must needs concenter in the Pole of Happiness.*

As to the Aulthor's good Intention, though I be a ſtranger to your Honored Perſon; yet receiving my firſt breath, and part of my Education within the ſenſible Horizon of Hill-hall *in* Holkham, *and having known, for the ſpace of more than three lives in the Law, the ſplendid Family of your Predeceſſors there, and receiving from them (I mean the two laſt of them) no ſmall Favors and Obligations, and not knowing how, better to teſtify my Gratitude to them, than by expreſſing it to ſuch a perſon as may be thought worthy in their room to inherit their praiſes with their Vertues, as well as their Eſtate, I have therefore preſumed to make this Dedication of the Firſt-fruits of my Labor, ſuch as it is, humbly craving your Patronage, or pardon; and alſo beſeeching in my Oriſons, that the* Almighty

pre-

preſerver of Men *would preſerver you and yours in health and proſperity both of Body and Soul, together with length of days, (ſubordinately) by the obſervation of ſuch Rules as are preſcribed in this* Enchiridion; *and that He would bleſs you no leſs with accumulation of Honors, and fruitfulneſs of Loyns, that as your Fortunes look green and flouriſhing, ſo may your* Name *alſo; to the glory of God, the ſervice of your Country, the hope of your friends, and the joy of every one who is no leſs devoted to your Service than*

SIR,

Your well-wiſhing

Honorer,

J. H.

TO THE READER.

TO let pass threadbare Apologie, worn by so many Authors, in their Epistles Prefatory, (namely) Importunity of Friends; let it suffice, that after I had drawn up some scattered Notions into a Body, for my private exercise, and satisfaction; the glory of God, and the publick good, were the grand Motives that encouraged me to permit my *Divine Physician* to see the light, and to travel abroad amongst his Patients; though he may chance to meet with as sharp Censures, as the bodily Physician, upon the miscarriage of his endeavours. I confess a more accurate and acute Pen might with more confidence have undertaken, and better success accomplished the design of the following Treatise: But in regard no full Discourse of this nature hath ever presented

ſented it ſelf to the Author's cognizance; it hath been my lot to undertake it; and my endeavour by the natural, and general deſire of Bodily Health, to promote the Health of the Soul; and alſo by the Health of the Soul, to promote the Health of the Body: In which two Points, all the lines of our ſeveral deſigns muſt concenter; or elſe the happineſs of this Life, and alſo of the next, will prove eccentrick, and to lye beyond the Sphære of our reach. If then thou would'ſt *Vivere, & valere, Live, and that in health*, and enjoy *Gaius* his wiſhed proſperity, 3 *Epiſt. John verſ.* 2. take this advice, *Eſchew evil and do good, ſhun vice and embrace vertue*: For as in the former are lurking the ſeeds of Diſeaſes, and mortality; ſo in the latter is contained ſuch a ſpring of Divine ſap, as bringeth forth the bloſſoms of Health, and the laſting fruit of long Life. For it muſt be underſtood, that as there is an agreement and correſpondence between the Affections of the Soul, and the Temperature of the Body; and that as

as, naturally, *Mores ſequuntur humores, The manners follow the Craſis and complexion of the humours*; So the Affections for their parts have great power and influence over the Body; and though their Natures differ much one from another, and we cannot by the Reaſons of humane Philoſophy comprehend how Spiritual, and Corporeal Beings are linck'd together, and conjoyned in one; yet experience, and the effects demonſtrate their joint influence, and concurrence in the production either of Health, or Diſeaſes.

Therefore wee ſee that Joy, which is an Affection of the Soul, is as it were a Medicine to the Body, and food to the Natural heat and moiſture; in which two qualities life chiefly conſiſteth: And for this cauſe Phyſicians frequently adviſe their Patients to nouriſh that Affection in them, and to avoide the contrary, (namely) Sorrow and Sadneſs; which laſt being cold and dry, and ſo hindering the circulation of the Blood, debilitating the Animal, and Natural

tural vertues, and obſtructing the diſtribution of due nouriſhment, becometh an Enemy to life by the conſequent Conſumption of the Body.

Now upon this agreement and Sympathy between the Body and Soul, the Current of this Diſcourſe mainly (though not only) proceedeth. In which you have the beſt, and yet the cheapeſt Phyſick, that can be preſcribed; brought unto you, not from the Apothecaries Shop; but the Treaſury of the Scriptures, the Cloſet of the Holy Ghoſt; and all this, not with a deſign of deſtroying the bodily Phyſician's Practiſe; (for when all is done there will be ſtill need of him, at one time or other:) but of aſſiſting him by a more Divine, and expeditious Method in his Cures, as well as preventing ſome unneceſſary trouble, and charge to the Patient. And ſo I conclude deſiring thee to cover the Imperfections and Errata's of this Work, (which may happen through the Author's inadvertency, or

or the Printer's negligence) with the mantle of Candour and Charity, and to take that in good part, which is so well intended by

Thy well-wishing
Friend,

J. H.

TO

To the ingenious Author,

Mr. J. H.

Upon his

DIVINE PHYSICIAN.

WHat in thy ſerious ſtudies may we meet!
when even thy recreations are ſo ſweet.
Thy Book is Grace and Nature bound together;
Take it which way you will, it anſwers either:
So prettily, ſo piouſly compact,
Divinity and Phyſick keep one Act.
Strange Treatiſe I can reach down from my ſhelf
Conſiſts of Soul and Body like my ſelf!
Thou ſhew'ſt thy ſelf (believ't) in thy Deſign,
A good Phyſician, and a good Divine.
And that Phyſician to the Mark comes cloſe,
That cures both Soul and Body with a Doſe.
Go on and proſper fourth and fifth Edition,
Till John *like* Luke *be the belov'd* Phyſician.

M. S.

The

The Author to his Book.

GO little Book, and try thy fortune where
More good thou may'ſt, for leaſt thou can'ſt
do here:
Whil'ſt to a private ſhelf thou art confin'd,
Thou as to publick good art ſtill behind,
Then venture forth, and freely ſhew thy skill,
In curing ſuch as ſhall thy Rules fulfil.
I would have ſent thee in a better dreſs,
Before thou ſhould'ſt have tumbled into Preſs;
But want of time, and haſt 'pon Life and Death
May plead for thee, when thou art out of breath.
Howe're termed, Fool, *or a* Phyſician;
(As ſuits beſt with Carpers diſpoſition*)*
Yet let thou Momus *know, a* Fool *in* Print,
May ſometime give to wiſer Men a hint,
How dextrouſly to finiſh and compleat
What e're in ruder draught is not ſo feat,
And to Accompliſh what in thee's deſign'd,
(In brief) A Body ſound with a ſound Mind.

THE

THE DIVINE PHYSICIAN.

THE FIRST PART.

Demonstrating by Natural Reason, and also Divine and Humane Testimony, that vitious and irregular Actions and Affections do prove often occasions of most bodily Diseases, and shortness of Life.

THE INTRODUCTION.

BEcause Method, is *Mater memoriæ, The Mother of memory*; and words must be placed as at a Feast, and not as at an Ordinary; in this respect I shall observe some order in the following Tract.

First, Then let us consider the excellen-

cies and commodities of Health, and long Life; that so by their Encomiums we may be drawn, and encouraged to follow after the best means, in order to the attainment or enjoyment of them.

Health then, in the first place, is the greatest bodily blessing, which God bestoweth upon any in this life: though in regard of its commonness, it be little regarded. The benefit of this most sweet sause of all other goods, is scarcely discerned by them that enjoy it, till sickness come: For then, not only *Orpheus* his song, but much more our own experience teacheth us, that *Nothing is available to men without health*: neither Riches, nor Honour, nor the greatest delights which *Solomon*'s walk can afford. Yea life it self, which is so precious, that *skin for skin, yea all that a man hath will he give for it*, Job 2, 4. (as Sathan answered the Lord) even that becomes uncomfortable without health. Besides, health is a special furtherance, & help to us in the service of God, and in the performance of the duties of our Callings, & the want of it a great obstruction, & impediment to us therein. For these reasons

the

the beloved Apostle did earnestly wish his well-beloved *Gaius* prosperity and health, *Beloved I wish above all things, that thou mayest prosper and be in health*, 3 Ep. John 2.

This is that blessing which the Lord promiseth to the obedient. *The Lord will take away from thee all sickness*; that blessing which the Apostle *Paul* thought worthy to be preserved carefully, as appeareth, *Acts* 27.34. & likewise, 1 *Tim.* 5.23. In a word, that blessing whose sweetness is so well experimented and relished, after the bitterness of sickness, that it were but to light a Candle before the Sun, to bring forth any further testimony in the praise of it.

Secondly, Long life may be accounted as another blessing, which by its magnetick and attractive vertue, may not only draw our affections as a Load-stone, but also by its acuminating power, set an edge upon our endeavours as a whetstone. Long life is a blessing, & he that shall account it less, doth not only forget his own natural desires, but also God himself, and his Commandment, which promiseth length of dayes, as a reward of dutifulness to *Parents*, *Natural*,

Civil, or *Ecclesiastical*. It was a blessing of God upon Israel, that being in the Wilderness forty years, their garments did not wear, as the garments of the Gibeonites: So if in many years, some Mens bodies, which are as the garments of their Souls, hold out longer than other mens; as though with the Eagle they did renew their youth, and God did add certain years unto their dayes, as he did unto *Hezekiah*, Isa. 37.5. this is a great blessing: *For though we Christians* (as the Lord *Verulam* saith, in his Epistle of the History of Life and Death) *do continually aspire, and pant after the Land of Promise, yet it will be a token of God's favour towards us, in our journeyings thorow this worlds Wilderness, to have our shoes, and garments* (*I mean those of our frail bodies*) *little worn, or impaired.* Surely, *as it is a curse upon the wicked, not to live out half his dayes*, Psal. 55.23. *A plague upon the ungodly, that they die in their youth*, Job 36. 14. *A punishment upon Eli, and his Sons, for their sins, that there should not be an old man in his house for ever; but all the increase of his house should die in the flower of their age:*

age, 1 Sam. 2. 32. So on the other side, it is God's blessing, if he increase the length of our dayes, and we die with *Job*, being old, *and full of dayes, and go to our grave in a full age, as a shock of corn cometh in, in his season to the barn*, Job 42. 17. & 5. 26. Therefore that Heathen (*Cic. Tusc.* 1.) was mistaken, who said, *Optimum est non nasci, proximum quam cito aboleri, The best thing is never to be born, and the second best to die assoon as we are born.* For, though long life to some be as wearisome, as death is fearful; though old age in many be a disease not curable, but by death; yet these are but accidental; life it self is a blessing; and the longer we live, the more experience we have of God's favour, a greater loathing of the sins of our youth, and a larger time of repentance, as having space, wherein to grow wiser, and better, and thereby to make this life a large preparative to Eternal life.

Health then, and long life being now considered as blessings, we will henceforth follow the means, and leave the blessing to God.

CHAP. I.

The first means being to avoid Sin in general; which is, supernaturally, an occasion of bodily Diseases, and shortness of Life.

DIseases are the interests of Sin; till Sin there were no such things: For *this cause* (in general) *many are weak and sick:* Let a Man take the best air he can, and eat the best food he can, let him eat and drink by Rule, let him take never so many Antidotes, Preservatives, and Cordials; yet Man by reason of Sin is but a crazy, sickly thing for all this. For (as one saith) *all sicknesses of the body proceed from the Sin of the Soul: I am not ignorant that the Lethargy ariseth from the coldness of the brain, that the Dropsie floweth from waterish blood, in an ill affected Liver, that the Spleen is caused from melancholly mind, gathered in the mid-riff; but the cause of all these causes, the fountain of all*

Fuller's Comment. on 11 Chap. of 1 Cor. p. 79.

all these fountains, is the Sin of the Soul.

And this Truth, from the Fountain of Sacred Writ, will be clearly derived unto us: Our Saviour said unto the Man, that had been thirty-eight years diseased, *Behold thou art made whole, sin no more, lest a worse thing come unto thee,* John 5.14. Jesus thus warning him, by shewing him the cause of his Infirmity, which was Sin.

Those Physicians that derive all Diseases from natural causes only, do not well understand that Text; for it is Spiritually discerned.

All sickness is certainly the fruit of Sin; and many Physicians will acknowledge it, being induced thereunto by a consequence, from an instance of a particular (though Epidemical) disease; namely, the Plague or Pestilence, which is concluded, not only from the Word of God, *Lev.26.25.* but also from the confirmed, constant, and received opinion of all Ages, to be *Flagellum Dei pro peccatis Mundi, The rod of God for the sins of the World:* The word Plague (in the Greek πάσσω) signifying no less; for 'tis so furious a disease, as it disdains any

general method of Cure, when it is in its rage. So that we must needs conclude that (whatever be the natural causes of Diseases) Sin is the supernatural, and meritorious cause, not only of this, but also of all other Diseases. Let me instance but in one particular disease more; the Palsy, when our Saviour was about to cure a Man sick of that disease (*Mark* 2. 5.) he first pronounced forgiveness of Sins to him; to shew that his Sins were the cause of his disease. I confess diseases in the godly are many times God's love-tokens, and he doth not alwayes aim at the demonstrating of his justice in punishing sin, when he layeth sickness upon Men; (for sometimes he layeth it upon his own Children for other ends, as for the trial of their Faith, and Patience, *&c.* as we see in *Job*'s example) yet it is true, that God doth not chastise, or punish those that are innocent, but such as deserve it by their sins; otherwise he should be supposed as unjust. Sin then, the Spiritual disease, is the original and procuring cause of every natural disease, so as if there were no sin, there should be no sickness.

But

But here peradventure some may object, and say, how do this appear experimentally, and exemplarily in some vicious Persons, whose blood danceth in their veines, and whose bones are moistned with marrow, who are in health, when he whom Christ loveth is sick, *John* 11. 3. as 'twas said of *Lazarus*? To this I answer, that the like matter had almost stifled, and amazed *Job*, (Job 21.) and *Asaph*, (Psal. 73.) but they soon understood a reason of the several dispensations of God's Providence. One general reason might be this; it may well stand with God's Providence, as he is the Father of Mercies, and the God of Justice, (as he shall see cause) to let both his Mercy, and his Justice meet together, both upon the wicked, and the Godly. As for instance, many times he conferreth benefits upon the wicked, and suffereth them to go free from punishment: there is his mercy; though short, and temporal: but the evil that is in them, he punisheth Eternally; there is his Justice. Again many times he punisheth the sins of his best Servants with tem-

temporal afflictions; but their goodness h
rewardeth with Eternal blessings: the
is his Justice in punishing temporally, h
Mercy in rewarding Eternally; and i
both these the wisdom of God's Provi
dence is discovered. So more particular
ly, God doth sometime permit, th
wicked to have a sound body, with a di
seased Soul, and the Godly a diseased bo
dy with a more sound Soul. But yet, fo
the most part, in the revolution of expe
rience we shall find, that where sin reigne
most, there most diseases, as hand-maid
are attending upon her: And though e
very general Rule in Grammar hath it
exception; yet take this as general with
out exception, that Original, and like
wise Actual sins are the seeds of bodily
diseases: Though by Gods Mercy, and
Providence all things, even the sharpest,
work together for good to them that love
God, *Rom.* 8. 28.

Yea, Sin is not only a Spiritual or su-
pernatural cause of bodily diseases; but
also of shortness of life. *For* (as one saith)
through Sin our bodies are become nothing,
but

but the Pest-houses of diseases, and death. Sin hath corrupted Mans blood, and rendered his body mortal and vile: Before Sin our bodies were immortal: (for death and mortality came in by Sin) but now Alas! they must return to dust, and 'tis appointed to all Men once to die by Statute Law in Heaven (and 'tis well if they die but once, and the second death hath no power over them) they must see corruption: and this is the wages that Sin allows to its Servants; (*For the wages of Sin is death*, Rom. 6. 23.) this is the largess or congiary that Sin gives to its Souldiers, *viz.* death of all sorts; this is the just hire of the least sin; and this hire is seldom long detained from them that have deserv'd it most.

As the Lord for the wickedness of the World reduced Man's age, from almost a thousand, to an *hundred and twenty years*, Gen. 6. 3. and afterward from that, to *Moses* his Arithmetick, *threescore years and ten*, Psal. 90. 10. So now for the same cause, he hath reduced it to a very little pittance, not only to 70. but to 7. for in Law,

no

no man's life is valued more: so that the life of Man is but a span, and the *weavers shuttle is not more swift than it is*, Job 7. 6. Especially, when many vices are woven into it; for then God's justice soon cuts it off, as a Weaver cuts off his web from the Loom, sometimes before it be finished: For every disorderly Person, that hath shortned his dayes by his sins, may say as *Hezekiah* did once: *I have cut off like a weaver my life*, Isai. 38. 12. *i. e.* as some Expositors render it, *I have shortned my life by my sins*. Thus *Er*, and *Onan*, in the 38*th*. Chap. of *Genesis*, by their sins contracted their lives into the wicked man's abridgment, *viz.* into less than the moyety, not living out half their dayes. Yea, so unquestionable is this truth, that it was taken for granted in *Job*'s dayes; as appeareth by *Job*'s interrogation: *How oft is the candle of the wicked put out? and how oft cometh their destruction upon them?* Job 21. 17. *What pleasure hath he in his house after him, when the number of his moneths is cut off in the midst?* v. 21. And in *Solomon*'s dayes it became a Proverb: *The years of*

the

he wicked shall be shortned, Prov. 10. 27.

A truth that is exemplified in most of the wicked Kings of *Judah*, and of Israel.

First, The Kings of *Judah*: *Abijam*, a wicked King, reigned but three years, 1 *Kings* 15. 2.

Jehoram, of whom it is recorded, that *he did evil in the sight of the Lord*, he reigned but twelve years, four with his Father, and eight alone, 2 *Kings* 8. 17.

Ahaziah, a wicked King, reigned but one year, 2 *Kings* 8. 25.

Athaliah, a wicked Queen, an Usurper, she reigned but six years, 2 *Kings* 11. 3.

Ahaz, a wicked King, reigned but unto the 37*th*. year of his age, 2 *Kings* 16. 2.

Amon, a wicked King, reigned but two years, and lived but twenty-four, 2 *Kings* 21. 19.

To be short, several others of the same Line, are Chronicled with short Periods; Sin, and a sudden death reigning in them successively.

Secondly, We may instance in the Kings of *Israel*.

Nadab, the Son of *Jeroboam*, a wicked King,

King, reigned but two years, 1 *King* 15. 25.

Baasha indeed reigned twenty-four years; but *Elah*, his Son, reigned but two years; being slain in his drunken humour, by his Servant *Zimri*, 1 Kings 16. 8, & 9.

Zimri, a Conspirator, reigned but seven dayes: for burning the King's House over him with fire, he died. Now the cause is recorded: *'Twas for his sins which he sinned, in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin,* 1 Kings 16. v. 15. to 20.

Omri, a superlative Sinner, reigned but twelve years, 1 *Kin*, 16. 23.

Ahaziah, the Son of *Ahab*, was an Idolatrous King, and reigned but two years, 1 *Kings* 22. 51. He being sick, sent Messengers to enquire of *Baal-zebub*, the god of *Ekron*, whether he should recover of his disease: but had his judgment by *Elijah*, who said, *Thou shalt not come down off that bed on which thou art gone up, but shalt surely die: which came to pass according*

to

the word of the Lord, which Elijah had spo-
ken, 2 Kings 1. And now what shall I more
say? For the time would fail me to tell of
Jehoram, Zachariah, Shallum, Menahem, Peka-
hiah, Pekah, and some others, who through
sin lost their lives with their Kingdoms;
being cut off by the hand of God's ven-
geance, either before, or in their middle
age: And although some of the wicked
Kings of *Judah*, and of *Israel*, did reign
many years, by the permission of a long
suffering God; yet the instances are so
few, that they are much overballanced,
by the short lives of those already men-
tioned.

Much also of this truth might be obser-
ved, in the short Periods of the wicked
reigns of sundry Princes, not only of this,
but of other Nations: but thus much shall
serve to have delineated, and demonstra-
ted sin to be in general, a Spiritual or Mo-
ral cause of bodily diseases, and shortness
of life, supernaturally effected.

CHAP.

CHAP. II.

Shewing that many sins are Natural causes of bodily distempers, and shortness of life.

Most sins are sins of the flesh; which are so named, because through our flesh (to wit our seed) or through Carnal generation, sin is conveyed into the whole Man, Soul, and Body: Also for that the flesh, or body is the instrument to execute the lusts of our natural concupiscence, *Rom.* 6. 13. Thus *Piscator*, and *Peter Martyr* do judge. Now these fleshly lusts, we must understand, have a powerful influence and operation, in the production of fleshly or bodily diseases: And this will appear by an examination, of the numerous off-spring of excess and intemperance, which in many places of Sacred Writ, is deemed no less than the transgression of the bounds of God's Law.

Now the off-spring, or fruits of intemperance are these.

First,

First, It brings upon us almost all diseases.

Secondly, It takes part with diseases, and makes them often incurable.

Thirdly, It shortens our dayes, and makes us die in Agonies. *From whence cometh soreness, and weariness,* melancholy and heaviness of Spirits, stiffness and pain of joints, belchings, crudities, feavers, distastings of meat, loss of appetite, and other tempestuous evils, but from excess and intemperance? These experimental effects, who can deny? since almost every Man carries about him, and within him a convincing argument thereof. *whence is the multitude of Physicians* (saith a modern Physician) *but from the frequency, and multitude of diseases? and whence that frequency and multitude, but from excess? This* (saith he) *is generally confessed, but the practise still continued, the understanding assents, but the affections over-rule.* Now Intemperance in general, may be thus described: It is an inordinate and immoderate appetite, or desire in our affections, pleasures, gifts,

H. Brook in his Conservatory of Health.

and the use of the Creatures; more par-
ticularly, it is taken for an inordinate ap-
petite, and immoderate desire, and use o
meat and drink; and this is when a due
mean is exceeded in the too liberal an
excessive use of them; so that Gluttony
and Drunkenness are the two main sup-
porters of Intemperance, which is the Mo
ther of most diseases. *Democritus* said, tha
intemperate Men were *Valetudinis suæ pro-
ditores, Betrayers of their own health, an
killers of themselves by their pleasures:* H
spake it of intemperance in eating, and
drinking; of which, and also of othe
sorts of intemperance, I shall further trea
in the following Sections.

Sect. I.

Of Gluttony.

THis is such a sin, as Christ gives us
strict Caution against it: *Take hee
to your selves, lest at any time your hearts b
over-charged with surfeiting*, &c. And a
it is a sin; so a Mother-sin, fruitful in the
production of other sins, *Deut.* 21, 20. ye
fruit-

fruitful also in diseases of the body. The *Stoicks* imputed all diseases to age; but *Erasistratus* did not ill to ascribe all, or most of them to excess in eating: *For if a Man feed too much* (as a Physician saith) these discommodities arise thereof, all Natural Spirits leave their several standings, and run headlong to the stomack to perfit Concoction; which if with all their forces they cannot perform, then brain and body are over-mastered with heavy vapours, and humours, so that he is ever under the arrest of some disease, or in danger of it. *Multos morbos fercula multa faciunt, Many dishes bring or cause many diseases*: It was the observation of temperate *Seneca*; and it is not without reason: For Physicians do affirm, *that crudities* (the fruits of repletion) *are the nurseries of all those diseases, wherewith Men are ordinarily vexed.* Now that which we call crudities, is the imperfect Concoction of food; for when the stomack, either through the excess of Meat, or for the variety taken at one meal, or some other evil quality, doth imperfectly digest what it hath received, the juice of

the Meat so taken, is said to be crude, that is to say, raw or to have a cruditie in it, which is the occasion of many inconveniences.

For in the first place, they do fill the brain with many phlegmatick excrements and overheat the bowels, whereupon many obstructions are bred in the narrow passages of them: Moreover these crudities do corrupt the temper of the whole body, and stuff the veins with putrid humours; from whence proceed many grievous diseases; for when the first Chylus is crude, and what we eat is malignantly concocted, it is impossible (to speak as the less Modern opinion) that any good blood can be bred in the second Chylus in the Liver, for the second Concoction can never amend the first. Again these crudities are the cause that the veins through the whole body, are repleniſhed with foul, and with impure blood, and mingled with many humours, which do breed forth into desperate Diseases. And this may be more fully seen, if we shall make an inspection into a Treatise

Doctor

th octor *Charleton's Exercitationes Pathologicæ*
i 70. wherein we may observe how, and
nv ter what manner, food becomes the
au se or matter of diseases. Or if a sum
th what he more largely deliberates upon,
en ay be satisfactory, take it thus: *From an*
m *gurgitation of food, beyond the strength of*
ro *ature, ariseth a Repletion; from a Reple-*
cr *ion flow a Plethora, or an Exuperance of good*
ho *umours; and when these by a continual mo-*
hu *ion have increased to corruption and putrifa-*
ri *ion, there soon follows a Cachochymia, or a re-*
yl *undance of ill Humours, and out of these two*
nt *pring a most fruitful field of diseases. Hence*
s *rise Feavers, Inflammations, Tumours, Swel-*
oc *ings, Irruption of the Vessels, bleeding at the*
s *Nose, Apoplexies, Cathexy, or ill disposition of*
ca *he Body, when the nourishment is converted to*
cr *ll humours; Scabiness, Leprosie, and innumer-*
ug *ble other diseases: For* (saith he, p. 71.) *quid*
it *nali, precor, est quod à corrupto sanguine non*
ng *expectes, ac timeas? What evil distemper, I*
ea *pray, is there, but may be both expected, and*
h *feared to arise from a corrupt blood?* Thus
a you see, Gluttony is a Nurse to innumera-
ble diseases.

But this is not all; it is a cut-throat to innumerable Persons, (according to the Proverb, *Intemperance is a cut-throat*) destroying Man's life frequently, and suddenly, according to that known saying, *By Suppers, and Surfeits more have been killed, than Galen ever cured. Yea by surfeiting have many perished*, as saith the Son of *Sirach*, Eccl. 37. 31. Thus Gluttons dig their graves with their teeth, whil'st their Kitchin is their Shrine, their Cook their Priest, their Table their Altar, and their Belly their God. Hence also it is said, That *Meat kills as many as the Mwket*; and that *Plures pereunt crapulâ, quam capulo; lantibus, quam lanteis; The board kills more than the sword.* I have read that the *Spartans*, to deter others from Luxurious feeding, erected Statues, to represent the fatal, and fearful end of those that were given to riot. What Schollar hath not read in *Herodotus*, of the *Minstrel* of *Megara*, (whose girdle in the wast was three yards and a half long) or of *Milo Crotoniates* that great *Pamphagus*? Athen. l. 10. c. 1. yet they died both very weak Men, and young, by

oppres-

oppressing Nature. History records of the *Scots*, that they punished their Belly-gods in this sort: First, they filled their bellies as full of good Meat as ever they could hold, then they gagged them, and threw them into the next River with their arms pinion'd, saying, *Now as thou hast eaten too much, so drink too much.* But they should not have needed to punish them by such an artificial destruction; for had they waited with a little patience, they might have observed this sin to be its own natural punishment, destroying more frequently, and more generally, than any other means: *For Life* (as one saith) *is a lamp, excess in Meat doth shorten the one, as too much Oyl extinguisheth the other.* The Glutton then turning that into an occasion of death, which was given for preservation of life, seldom or never lives long: But as he is hateful unto God in idolizing his belly; so he is hurtful to himself, as a *Felo de se*, in hastning his own death. *Hector Boeth. History of Scotland.*

Now if any should here require some Rules of Temperance in eating, whereby

they may know, how to limit themselves within due bounds; that so they may not run out upon the borders of Intemperance; I must suspend that enquiry with its full determination, until I shall have positively treated of Temperance in general: Only thus much may be inserted here, which Doctor *Muffet*, a famous Physician hath written in his Book of Health's Improvement. *Fools and Idiots* (saith he) *know you when your Horse, and your Hawk, and your Dog have enough, and are you ignorant what measure to allow your selves? who will urge his Horse to eat too much, or cram his Hawk till she be over-gorged, or feed his Hound till his tail leave waving? And shall Man, the measurer of Heaven and Earth, be ignorant, how in Diet to measure the bigness or strength of his own stomack? Knows he by signs when they are over-filled; and is he ignorant of the signs of repletion in himself? namely of satiety, loathing, drowsiness, stiffness, weakness, weariness, heaviness, and belching?* But we will pass over this, and treat of the other branch of Intemperance which follows.

Sect.

Sect. II.

Of Drunkenness.

THat this is a sin, and that of no mean degree, we may plainly perceive by sundry Texts of sacred Writ, *Luke* 21.34. *Gal.* 5.21. *Eph.* 5.18. But most especially and most notably in that fearful Commination, 1 *Cor.* 6.10. where we are informed, that *Drunkards shall not inherit the Kingdom of God.* And yet something they shall inherit; namely, diseases not a few, contracted upon them, partly perhaps from their Parents voluptuousness; but chiefly, and most certainly from their own habituated disorders. *Drunkenness* (saith one) *dolores gignit in capite, in stomacho, in toto corpore acerrimos; Breeds grievous diseases in the head, in the stomack, and in the whole body.*

Now by Drunkenness, we must understand all excess in drinking with its degrees, (as it is taken in Scripture Phrase, *For overcoming of, or being overcome with strong drink,* Isai. 5.22. Jer. 23.9.) which tend to the alienation of the mind, dulling

ing or clouding of the understanding, in flaming the blood, and confounding health. In these and the like respects *Solomon* makes this Interrogation, *who hath wo? who hath sorrow? who hath babling who hath wounds without cause, who hath redness of eyes?* Prov. 23. 29. And 'tis answered in the following Verse: *They that tarry long at the wine, they that go to seek mixt wine.*

More fully we may consider the effects of Drunkenness, as they are described by Physicians; to whose learning, and experience we owe no small honour, and credence.

And they are resolution of the *Nerves, Cramps, and Palsies.*

Inflation of the Belly, and Dropsies,

Redness and Rheums in the Eyes, tremblings in the hands, and joynts, inclination to Feavers, and the Scurvy,

Sicknesses at Stomack, and sower Belchings.

Pains of the Head and Teeth, Crudities in the Stomack, and weakness of the Stomack.

Pain in the Eyes, or dimness of Sight, trembling of the Heart, weakness of the Liver,

Di-

Distillations, the Cough, a corrupt Breath, Tumours, Gouts. These and many more are the bitter fruits that grow upon that unhappy Tree.

And as this vice produceth almost innumerable diseases and distempers; so consequently it shorteneth life. *The Cup kills as many as the Canon*; and therefore those frothie Companions, that pretend such kindness in a too free and frequent drinking their Friends health do prove miserably unkind to their own Bodies (as well as Souls) while they drink themselves out of health, and life in the conclusion. For this cause Drunkenness is said to oppress Nature, and hasten death, by consuming the natural moysture, and also by its superfluous moysture drowning the natural heat: And thence it is that Willows and such like, whose natural place is the Rivers side, and whose natural property is (as it were) to be alwayes drinking, are of short continuance. Hence it is that this vice by *Matrobius* is called, *Cita senectus*, *A sudden old age*; because they that are often drunk soon grow old:

Or

Or if some will say it is a preventer of old age, it must be in its cutting Men off, before they can attain to it.

Instances, for the illustration of this truth, are not few in History.

Alexander the Great, in the flower of his age, drunk himself to death, and killed forty-one more by excessive drinking, to get that Crown of one hundred, and eighty Pounds weight, which he had provided for him that drank most, *Plutarch*. *Erasmus* for the same cause hath called *Eccius*, *Jeccius*: For as he lived a shameful Drunkard; so being non-plu'st at *Ratisbon* by *Melanthon*, he drank more than was fit that night, at the Bishop of *Mundina*'s lodgings (who had store of the best Italian Wines) and so fell into a feaver, whereof he died, *Jo. Man. L. Com. pag.* 89.

The same Author, *Jo. Manlius*, tells us of three abominable Drunkards, who drank so long till one of them fell down stark dead, and the other two escaped not altogether free from distempers.

A Modern Author, in his Book entitl'd

The

The Mirrour of Examples, setteth down two or three remarkable Stories, to our present purpose.

At a Tavern in *Bread-street*, certain Gentlemen drinking healths to the Lords on whom they had dependance, one of them with an Oath drinks off a Pottle of Sack to his Lord: after which he could neither rise up, nor speak, but falling into a sleep, dyed within two hours after.

At a place near *Mauldon*, five or six appointed a drinking Match, laying in Beer for the purpose, drank healths in a strange manner; whereof all of them died within a few weeks after.

Also at the *Plough* in *Barnwel*, near *Cambridge*, a lusty young Man with two of his Neighbours, and one Woman in their Company, agreed to drink up a Barrel of strong Beer, which accordingly they did: but within twenty-four hours, three of them died, and the fourth hardly escaped after great danger and sickness.

Now the events of these Men's lives, and their untimely ends, are not to be accounted so much accidental, as natural effects,

fects, occasioned by their foul enormities and frequently attested by the experience of every age: though not prevalent enough with the sensual, and stupified Drunkard whom *Austin* brings in, saying, *Malle se vitam quam vinum eripi*, *He had rather lose his life than his liquor*: But did Men seriously (while they are sober) consider how injurious this sin is to the health of Body and Soul, how it shorteneth Men's lives, lengthneth their punishment here, and aggravates it hereafter, how it fills Men brimful with diseases Spiritual, and Corporal; they should (methinks) respect their welfare better than to buy so small a pleasure at so dear a rate.

But in respect of bodily well-fare some may object, that *Avicenna*, *Rhasis*, and *Averrhoes*, advise the use of Wine, *Usque ad ebrietatem*, *Even to drunkenness*, pretending it to be Physical, as it is a Vomitory to evacuate these ill humours in the head and stomack, which are the causes of most diseases; and that *Seneca* indulgeth thus far, (*Sen. de Tranquill.* 15.) *Nonnunquam ad ebrietatem veniendum, non ut mergat*

nergat nos, ſed ut deprimat. Eluit enim curas, & ab imo animum movet: & ut morbis quibuſdam, ita triſtitiæ medetur, Now & then we may drink more liberally, even unto drunkenneſs its ſelf, not to overwhelm our parts but only to depreſs them a while. For it waſheth away cares, exhilarates the mind, and as it cureth certain diſeaſes, ſo likewiſe ſadneſs.

To which this anſwer may be returned, that herein many Men fooliſhly erre, eſteeming the cauſe of a hundred ſickneſſes to be the Medicine of one, and the poiſon of the Soul to be good Phyſick for the Body: no good Bodily Phiſician will preſcribe it, no Spiritual Phyſician will allow it. *Cum turpis eſt Medicina ſanari pudeat, when the Medicine is ſo filthy and odious, let us be aſhamed to make uſe of it.* When it is ſo ſinful, let us be afraid to make trial, whether the deſtruction of the Soul be the preſervation of the Body. *Let us not do evil that good may come*, Rom. 3. 8. Much leſs when nothing but evil comes from thence; as may be ſtill made to appear in this vice; in reſpect of bodily diſtempers. For drunkenneſs is ſo far from conferring any thing to-

towards bodily health, that it rather produceth ſickneſs, even by that which amongſt ſome ſottiſh Phyſicians is pretended as a cauſe of health, (namely) *vomiting*, which is a ſymptome of ſickneſs, and alſo ſometimes a cauſe of dangerous diſtempers, when it ſucceedeth a nauſeous over-charging the ſtomack with drink: So that whatever be the effects of an evacuation by other kind of vomits, this by drunkenneſs is often a cauſe of many diſtempers, ſeldom or never a cure of any; unleſs it be of the preſent ſickneſs of ſtomack which this vice firſt cauſed: But how many other diſtempers and diſeaſes doth it cauſe, which it never cures? So that you ſee drunkenneſs is a certain cauſe of many diſeaſes, and of ſhortneſs of life; but ſeldom a cure (unleſs it be by accident) of any.

SECT.

Sect. III.

Of Adultery, Fornication, Uncleanness, &c.

The works of the flesh (saith the Apostle) *are manifest, which are these; adultery, fornication, uncleanness, lasciviousness*, Gal. 5. 19.

And they which do such things shall not inherit the Kingdom of God, Verse 21.

Now as these sins are very injurious to the Soul, so also to the body: (*Ezeck.* 16. 28.) For Lust not satisfying such Persons as are tainted with it, they soon fall into immoderation and excess, which hath these damages attending it: "A dissolution of "strength, and spirits, decay of sight, tainture of the breath, diseases of the nerves "& joynts, as Palsies, & all kinds of Gouts, "weakness of the back, involuntary flux "of seed, bloody Urine: But then (*as a Modern Physician saith*) "if to immoderation be added the base "and sordid accompanying of "Harlots and impure Women: "what follows? but a Consump- "tion

H. Brook's Conservatory of Health, p. 187.

"tion of Lungs, Liver, and Brain, a pu-
"trifaction and discolouration of the
"blood: loss of colour and complexion:
"a purulent and violent Gonorrhea, an
"ulceration and rottenness of the Geni-
"tals: noysom and malignant Knobs,
"Swellings, Ulcers, and Fistulaes in the
"head, face, feet, groin, and other glan-
"dulous and extream parts of the body.
These and many more being the effects of that detestable sin, when it meets with that detestable disease, the Venereal Pox, which by God's just judgment hath assailed Mankind, not only in *France*, but in most parts of the World, as a scourge or punishment, to restrain the too wanton and lascivious lusts of impure Persons, causing *them to receive in themselves that recompence of their errour which was meet*, as it is in the Apostle's Phrase, *Rom.* 1. 27. though in a different sense. To this purpose Mr. *John Abrenethy*, in his pious and ingenious Treatise of Physick for the Soul thus writeth, *p.* 369. "This burning lust spendeth
"the Spirits and Balsom of life, as the
"flame doth wast the Candle, whereup-
"on

"on followeth corruption of humours,
"rotting of the marrow, the joints ache,
"the nerves are resolved, the head is pain-
"ed, the gout increaseth, and oft-times
"(as a most just punishment) there insueth
"that miserable scourge of Harlots, Lues-
"Venerea, the French Pox.

Also Carnal Love, or fleshly lust in young *Inamoratoes* (whose affections are stronger than their reason) is a branch of wantonness, that is fruitful in the production of such diseases and distempers, as do extreamly afflict, and weaken the Persons captivated; as may appear in that Example of *Amnon*, who *was sick with love*, (2 Sam. 13. 1. 2.) as the cause, with a consumption, as the effect, being lean from day to day, by reason of his fair Sister whom he loved. And hence it is that in such Persons the heat abandons the parts, and retiring into the brain, leaves the whole body in great distemperature, which corrupting, & consuming the blood, makes the face grow pale and wan, causeth the trembling of the heart, breeds strange Convulsions, and retires the spirits

in such sort that they seem rather Images of death, than living Creatures, who are possessed with it. Now for further illustration of this matter, and to revive the mind of the Reader, I shall briefly and compendiously recite these two instances. The first is of King *Perdiccas*, whom *Hippocrates* observing, and finding him to be in a Chronical sickness, which made his body to languish exceedingly; after long inquiry, perceived his pining away to flow from a Spiritual disease, for the love he had to *Phila* his Fathers Concubine, *Saran in vita Perdic.*

The other is of *Antiochus*, Son of King *Seleucus*, who burning with an unspeakeable desire and lust for *Stratonice* his Stepmother, and being mindful what dishonest fires he carried in his breast, concealed his inward wound, and smothered the flame so long, till it reduced his body to the uttermost degree of a Consumption: and thus lying in his bed like a dying Man, his Father was presently cast down with grief, as thinking onely of the death of his only Son, and his own miserable condition in being made Childless, *Plutarch.*

Now

Now how these two, *Perdiccas* and *Antiochus* were cured of their languishing distempers, is inconsistent with my present purpose, to declare.

Also *Sodomy*, *Polygamy*, and self-pollution are sins of uncleanness, that by transgressing the rules of Temperance do prove frequently occasions of many distempers. Yea likewise the immoderate, and unseasonable use of the Marriage-bed (which is a breach of some Divine Precepts, 1 *Thes.* 4. 4. *Lev.* 18. 19.) is too fruitful in diseases; not only in respect of those derived to Posterity, but also of those propagated on the Parents themselves. For, according to the judgment of *Lævinus Lemnius*, and other learned Physicians, it can hardly be expressed, what Contagion and mischief comes thereupon, when such immodest, and impure conjunctions are indulged: For where the right ends of Marriage are not observed, there Persons of both Sex, at last, pay dearly for their unruly lust, when their bodies are tormented with the Leprosie, or Pox, Gouts, Aches, or other distemperatures: And

therefore one adviseth, *That in the private acquaintance, and use of Marriage there be a seasonable restraint, with a moderation; that so the pleasure therein be inter-mingled with some regard to the rules of health, and long life: To both which those fore-named sins of wantonness, and Uncleanness are foul Enemies.*

Moreover these sins do shorten and contract life: For those that are defiled and corrupted by them, do very much sin against their own Bodies, wasting their strength in pleasure, as the flame consumeth the Candle, and therefore are like Sparrows; which *Aristotle* saith, do therefore live but a short time, because of their insatiable copulation. And I read that the *Romans* were wont to have their Funerals at the gates of *Venus* Temple, (*Plut.*) to signifie, that lust was the Harbinger and hastener of death. Yea the wisest of meer Men, doth in his Proverbs teach us the prædatory and destructive power of all uncleanness, in these words: *And thou mourn at the last, when thy flesh and thy body are consumed*, Prov. 5. 11. *It is a fire* (saith

Job)

Job) *that consumeth to destruction*, Job 31.12. The Lord *Verulam*, in his History of Life and Death, *p.* 57. makes this observation, That *the Goat lives to the same age with the Sheep*; (which is seldom to ten years) *and though he be a Creature more nimble, and of somewhat a firmer flesh*; *and so should be longer liv'd*; *yet because he is much more lascivious, that shortens his life.* How many Examples of Goatish short-liv'd Men could I extract out of History? But being confined to brevity, I must hasten to answer an Objection: And it is this; Some diseases are cured by *Incontinency and Venereal evacuations, as Anorexia*, viz. *queasiness of Stomack, Hysterical fits or suffocation of the Womb, Spermatick Feavers, most vehement pains of the Head, Priapismus, Satyriasis Furor Uterinus, &c.* Diseases felt and understood by such unmarried Persons, whose blood is in its Meridian; and as by this means such diseases are sometimes cured; so consequently life is prolonged. To which I may return a threefold Answer, like a threefold cord which is not quickly broken, *Eccles.* 4. 12.

First, Let all be supposed which is here objected; yet surely it is but an ill Method to cure the Body, by destroying the Soul; or to endeavour the prolonging the Natural life, by shortning of the Spiritual, the life of grace. We must not (as I said before in respect of drunkenness) *do evil that good may come:* No necessity of health, or life ought to persuade hereunto. *Ludovicus*, a King of *France*, undertaking a long Pilgrimage, and his Queen not being with him, his health began to impair; which his Physicians observing, and knowing the reason of it, perswaded him in the absence of the Queen, to take unto him another Woman, because his health & safety required it, which he did utterly refuse, protesting he had rather die, then have his Life preserved by such an ungodly means.

Secondly, Let the Objection still be enforced; yet there is no necessity to make use of an unlawful cure, when there is a lawful one provided, (for every one that will) in that excellent and Divine Institution of Marriage; which, as it is intended a good prevention of all lustful, and unlaw-

unlawful burnings, (1 *Cor.* 7. 2.) so by a more warrantable course it hath probably effected some Natural Cures upon the bodies of some, and also by confining the Senses to one particular object, far less exhausted the Spirits, and so consequently seldomer occasioned diseases, than a licentious indulgence and extravagant and insatiable Luxury hath done.

But because all this doth not directly meet the Objection, or fully correspond to the design of my present undertaking; therefore in the last place, I would answer more pertinently; that if any of the afore-mentioned diseases have been cured, or prevented by such unlawful evacuations; I verily believe as ill, or worse have been introduced and nestled into their room or in stead of them: So that still the stream runneth clear from the fountain, *viz.* that sin, more particularly the sin of Incontinency and Uncleanness is a cause of disease, and consequently of shortness of life; as I have sufficiently demonstrated unto any, whose reason doth not too much truckle under sense.

SECT.

Sect. IV.

Of Idleness, Sloth, and Sluggishness.

IDleness was the sin of *Sodom*, Ezeck. 16. 49. a sin reproved by the Similitude of the Labourers in the Vineyard, especially in those words: —*Why stand ye here all the day idle?* Mat. 20. 6. The slothful, and wicked Man join hands, and go together, as one in the Parable of the Talents: —*Thou wicked and slothful Servant*, &c. *Mat.* 25. 26. God puts no difference betwixt *Nequaquam & nequam*, *An idle and an evil Servant.* The Sluggard, or he that is slothful in his work, were there no other respects, is in this much the worse, and that is in the condition of his estate, as well as soul, for and by reason of the non-improvement of his temporal Talent: For (as *Solomon* saith) *He is brother to him that is a great waster*, Pro. 18. 9. and therefore is he reproved by the Wise man, and sent to School to the Ant, (*Prov.* 6. 6. 10. 12.) to learn prudent industry and diligence.

I could shew you how the afore-named sins

ſins do fruſtrate the end of our Creation, become the ſinks of all miſchief, and evil, and ſo odious and deteſtable, that the very Devils in Hell are not guilty of them: But my deſign is onely to point out ſin briefly, and then more largely to prove it to be an occaſion of bodily diſeaſes, and ſhortneſs of life. And of all ſins, Idleneſs, Sloth, and Sluggiſhneſs are not the leaſt occaſion, being the ſediment and collection of excremental ſuperfluities: For as ſtanding waters ſooneſt putrifie; ſo do the humours of the body *in ſtagno*, the Pool of Idleneſs. The *Lacedemonians* would ſuffer none of their Subjects to ſpend their time in Sports or Idleneſs; and when their Magiſtrates were told of ſome that uſed to walk abroad in the afternoons, they ſent to them, requiring that leaving their Idleneſs, they ſhould betake themſelves to honeſt labours and imployments: *For* (ſay they) *it becomes the Lacedemonians to procure health to their bodies by labour, and exerciſe, not to corrupt them by Sloth and Idleneſs.*

Idleneſs (ſaith a Modern Author) not only

only ſtupifieth the mind, but alſo groweth upon the body and blood, and betrayeth them to diſcomplexion, ſickneſs, and to many infirmities. Yea ſearch the Phyſicians Library, and obſerve their Concluſions upon the ſix Non-naturals, more particularly upon Motion and Reſt, and you may find the diſcommodities of this ſin, (namely) *Crudities, obſtructions, and a multiplication of excrementitious humours, and ſo conſequently a languiſhing, looſe, ſlabby, infirm body.* Hence it is that ſuch Perſons, corrupted with this vice, are unavoidably in continual Phyſick, have need of Iſſues, and other artificial helps, for the evacuation, and exiccation of thoſe ſuperfluous moiſtures, contracted upon them by a ſedentary and ſlothful life: But eſpecially thoſe Women who have paſſed their youth undiſciplin'd, and have been bred up in ſuch a delicacy, that they know no other buſineſs but their pleaſures, I ſay thoſe find ſenſibly the pernicious effects of an idle life in thoſe diſeaſes it particularly diſpoſeth them too, as *Obſtructions of the Liver, Spleen, Womb, and Breaſt*; and in

in that grievous inconvenience it produceth, *viz.* Long travail, difficulty, and danger in Childing; as might easily be confirmed by reason; but that probably a great part of this Sex is sooner convinced by an Argument drawn from sence and their own dear experience, which is most commonly the *Mistress of Fools*.

I might add hereunto, that they which lead sedentary lives, bear weak and sickly Children; and also demonstrate such Women to be injurious not only to themselves, but also their Posterity. But I must hasten to shew you another natural effect of Idleness, even in both Sexes; and that is a disease which is the leaven of diseases, *viz.* Melancholly, which proceedeth oftimes from this vice, and excremental superfluities gathered together in the body; For no greater cause of Melancholly than Idleness; as *Democritus Jun.* in his Treatise of that subject doth largely shew in place thereof, and most compendiously conclude in another, (*viz.* the Epilogue) this Prescription, as an Antidote against that disease: *Be not idle, be not solitary*, Burton's Melancholy. More-

Moreover, there are many other diseases that are the excrescences of this sin: but let it suffice in general terms to denote it as a main occasion of bodily distempers, brooding, and hatching them by a sedentary life: So true is that of the Poet *Ovid*,

——*Ignavum corrumpunt otia corpus.*

Idelness corrupts, wastes and destroys the body. And the learned *Galen* saith as much, *Otium reddit imbecillas vires membrorum*, Com. 3. in lib. de Off. c. 32. Also in another place, *Otium liquefacit*, Com. 3. in lib. 6. Eped. c. 2. And also Nature's great Explorator, Lord *Verulam*, in his History of Life and Death, doth denote unto us, That *an idle life doth manifestly make the flesh soft, and dissipable; and so consequently an Enemy to long life.*

Sluggishness is likewise much of the same Nature, and property, bringing many from the Couch to the Bed of sickness, and from the Bed to the Coffin. For if the old Rule be true, *Diluculo surgere salubberrimum est, To arise betimes in the morning*

ning be the most wholesom thing in the world; then surely, *Regulâ contrariorum*, by the *Rule of Contraries*, to play the Sluggard, and to exceed that convenient measure of rest which Nature alloweth, must be, if not the most unwholesom thing in the world; yet one of the most. And this will appear, if we consider the Inconveniences of immoderate sleep, as they are described by Physicians.

First, In that the heat being thereby called into the Body, it consumes the superfluous moistures, and then the necessary; and lastly, the solid parts themselves, and so extenuates, dries, and emaciates the Body.

And Secondly, It fixes the Spirits and makes them stupid; it hardens the excrements, and makes the Body costive, from whence follow many inconveniences.

Lastly, The brain being therby filled with vapours, the Head-ach is caused, the natural motions of the humours are hindred and stopped, crude phlegmatick juices, and all manner of superfluous humours are heaped up and increased; whence

flows

flows a notable Spring of distillations, and such like cold, and long continuing diseases. I could add hereunto, what the Patrons and Supporters of Ballance Physick write, *viz. By too much sleep the strength is suffocated, concoction diminished, perspiration hindred, the head, and bowels hurt,* &c. D. *Sanctor's*, and D. *Cole's new Art of Physick.* But I must not forget my intended brevity.

Sect. V.

Of Immoderate Anger.

ANger, when it is immoderate, becomes sinful, when the Sun goeth down upon it, soon becomes a work of darkness: and therefore the Apostle after a Concession, *Be angry*, addeth a Restriction, *And sin not, let not the Sun go down upon your wrath*, Eph. 4.26. In which Restriction, sinful and remaining anger are connexed, and prohibited.

Now as this remaining or immoderate anger is sinful, so it is unhealthful: for the incommodities thereof are many, and

and evil: as Feavers, Phrensies, and Madness, Trembling, Palsies, Apoplexies, decay of Appetite, and want of Rest, Paleness, Collicks, Plurisies, Inflammations, Cholerick, Cæliack, and Iliack Passions, &c. So that not without cause was the saying of *Eliphaz*, *Wrath killeth the fooliſh man*, Job 5. 2. And to this purpose I shall infer what I find recorded in humane Story. The Emperour *Nerva* ended his life in a Feaver, contracted by anger. The Emperour *Valentinian* died by an irruption of blood, through anger, *Cuspianus Chronicus l.* 18. *Vinceslaus*, King of *Bohemia*, raging against his Cup-bearer, fell presently into a Palsie, whereof he died. Also *L. Sylla*, who in his anger had spilt the blood of many, at last in his fury, raging, and crying out against one that had broken promise with him, thereby brake a Veine within him, vomiting out his blood, soul, and anger together, *Valer. Maxim. l.* 9. And *Ajax* through anger fell into a deadly fury.

Now from these Instances, we may conclude the truth of that Sentence in

Eccl. 30.24. —*wrath shortens the life*: And also of that old Medicinal Rule in *Scholâ Salerni*:

Si vis incolumem, si te vis reddere sanum,
——— *Irasci crede profanum.*

If thou wilt live in health, and free from sickness bane,
Then think thou choler in excess to be prophane.

We may add hereunto, that anger in excess inflameth the blood, and increaseth choler, which is for the most part the cause of that acute, and dangerous disease, *Cholerica passio*, or Choler, which (as the Physicians write) is often so sharp and vehement, that it doth deprive a Man of life within the space of a day or two, even without a Feaver.

Moreover it is observed, that Children most fretful are usually short-liv'd; and that anger if it be inveterate, causeth the Natural Spirit to feed upon the juyces of the Body; which must consequently

quently produce Consumptions, and abbreviate Life.

Sect. VI.

Of Envie, Hatred, and Malice.

AMongst many other, *These* (as the Apostle saith, *Gal.* 5. 20, & 21.) *are works of the flesh.* Envie is Cousen german to hatred and malice; and so they are all three upon the account, of a base and ignoble Race: for the Devil is their Father, and Concupiscence their Mother. They are in the judgment of the Holy Ghost, no less than mental Murder; for *whosoever hateth his brother is a murderer,* 1 Ep. John 3. 15. v. Now (saith Christ) *the devil is the father of murderers,* John 8. 44.

As then we may conclude Envie, hatred, and malice to be mortal sins to the Soul; so I shall prove them to be mortal and destructive to the Body. *Envie* (saith the Lord *Verulam,* in the History of Life and Death) *is the worst of all passions; and feedeth upon the Spirits; and they again upon the body; and so much the more, because*

it is perpetual; and as is said, keepeth no holy dayes. It is a sin that doth fret, and consume the Body; and so is a means to hinder health, and shorten life; and of this the Wise Man took notice when he termed, *Envie the rottenness of the bones*, Prov. 14. 30. And justly it is called the rotting of the bones, because like a *Fever Hectick* it doth consume a Man, and bring him to his end, as the rottenness of the marrow that lieth within the bones. *Envious Men*, cordis sui peste moriuntur, *They die by the plague of their own heart*, Gregor. *An envious Man is sui ipsius carnifex, His own tormentor and Executioner.* The Grecians call it φθόνος, from the word φόνος, *homicidium, slaughter*; because the envious Man killeth his own heart with this passion. Or it may be derived from the word φθίω, *corrumpo consumo*, because it is φθίσις, a *Consumption. Livor tabificus malis venenum.*

Yea Envie to the heart is like rust to the Iron, or blasting to the Corn; like the Vultures eating up continually the heart of *Prometheus*, or the foolish Bee that loseth

loseth the life with the sting: it burneth the heart, and wasteth the Body, and is like the Worm that breedeth in timber, and consumeth it: So true is that of the Son of *Sirach*, *Envie*, &c. *shorten the life*, Eccl. 30. 24.

Hatred also produceth the like effects: for what is said of Envie, may as well relate unto Hatred and Malice. *Envie slayeth the silly one* (saith *Job* 5 ch. 2 *v.*) and so doth Hatred and Malice by causing ill humours in the body: For according to the Modern Philosopher *M. Des-Cartes*, in his Treatise of the Passions, *The pulse in Hatred is observed to be uneven and weaker, and oftentimes faster than usual, that a Man feels colds inter-mingled with sharp, and pricking heat in the breast, that the stomack ceases to do its office, is enclined to vomit, and reject the Meats it hath eaten, or at least to corrupt them, and convert them into ill humours.* All which considered, Hatred can be profitable unto none: For ill humours are the Springs of most Diseases. Again, Hatred cannot be so small, but it hurts the Body, because it is never

without Sadness, which brings me to the next Section.

Sect. VII.

Of Worldly Sorrow, and Immoderate Grief of mind.

BY those Epithetes Worldly, and Immoderate, the Sorrow to be now treated of, is distinguished from *Godly sorrow which worketh repentance to Salvation*; (which is neither Wordly, nor Immoderate) and may be thus described: Worldly sorrow causing death of Body and Soul, is that which is immoderate, and humbleth not the heart kindly, but disquiets, disturbs, and distempers it, whether it proceed from outward evils and losses, or inward evils, as most from melancholious humours, and worst from an evil Conscience, and this sorrow may be termed rather Attrition than Contrition: the sorrow, for our misery or punishment, being called Attrition, for our fault, Contrition.

But to the Point in hand: Worldly and

and Immoderate sorrow, though it may be look'd upon as a punishment of sin, rather then a sin it self; yet doubtless it is little less than both; being a plain aberration from the Rules of Christianity, so long as 'tis leavened with Avarice, Despondency, Distrust, Despair, Discontent. Hence it is that the Apostle *Paul* interdicts excessive sorrow for the dead, because it argues despair and want of hope, *But I would not have you ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope*, 1 Thess. 4, 13. Excess in sorrow makes it sinful in Christians. And here also hath place the *Caveat* of the same Apostle, —*Lest any be swallowed up with over-much sorrow*, 2 Cor. 2. 7. Upon which place a Modern Expositor (*Trapp.*) of our own, ventureth to say, that sorrow for sin, if it so far exceed, as that thereby we are disabled for the discharge of our duties, it is a sinful sorrow, yea though it be for sin. With much more confidence then may we term that a sinful sorrow, which the Apostle saith (2 *Cor.* 7. 10.) *worketh death*,

(namely) the sorrow of the world; which by Expositors is understood to be, that sorrow which is proper to Men of the World, such as are not regenerated by the Spirit of God, whose grief and sorrow is nothing but the bitter smart of their misery, without any serious and sincere repentance. Or by sorrow of the World is meant a sorrow only for the loss of worldly things, or which is caused from the fear of God's Judgments in Unbelievers, whereupon there followeth commonly hardness of heart, and a reprobate sense, and at length (if not prevented by repentance) despair and damnation; which do not only bring a Spiritual, and Eternal death, but also by wasting the Body, hasten a temporal death. And this will appear in respect of the Body, First by Natural Reason, Secondly by Divine and Humane Testimony.

First, By Natural Reason. And here we must understand, that in sorrow or sadness the heat and spirits retire; and by their sudden furrounding, and possession of the heart all at once, (as the Physicians observe) do many times cause Suffocation;

focation: they being likewise by uniting encreased, do violently consume the moisture of the Body, and so beget drought and leanness, and through long continuance, Consumptions. Or as others thus, in sorrow or sadness there is a gathering together of much melancholly blood about the heart, which Collection extinguisheth the good Spirits, or at least dulleth and dampeth them: Besides, the heart being possessed by such an humour, cannot digest well the Blood, and Spirits, which ought to be dispersed thorow the whole Body, but converteth them into melancholy, the which humour being cold & dry, drieth the whole Body, and maketh it wither away; for cold extinguisheth heat, and drieness moisture, which two qualities principally concern Life.

Secondly, By Divine and Humane Testimony it further appeareth: For first, *Solomon* saith, *A merry heart doth good like a medicine: but a broken spirit drieth the bones*, Prov. 17.22. *Also heaviness in the heart of man maketh it stoop*, Prov. 12.25. It maketh it stoop, because it wasteth the natural

rural, vital, and animal Spirits. Hence also is that prescription of the Son of *Sirach*: *Remove sorrow far from thee: for sorrow hath killed many*, Eccl. 30. 23. And that of the same Author, *Of heaviness cometh death, and the heaviness of the heart breaketh strength*, Eccl. 38. 18. These with the fore-cited places out of St. *Paul's* 2*d.* Epistle to the *Corinthians*, might be thought sufficient to confirm this truth, did not some Men require a further Illustration of it by Humane Testimony; and this may be considered in the next place, as useful to the same end.

Λυπαὶ γὰρ ἀνθρώπῳ ποιοῦσιν νόσους.

It is *Euripides*.

Sorrows to Men diseases bring. Hence also, and for this cause are those trite and vulgar sayings:

Sadness and Melancholy the path-way to sickness.

Too much sorrow maketh a Man to run mad.

Sorrow is good for nothing but sin.

Hence

Hence also is that Conclusion of *Aquinas* in his Summs, 1.2. q. 37. 4. o.

Tristitia magis corpori nocet quam aliæ passiones, cùm vitalem motum cordis impediat, i.e. *Sadness doth more hurt the Body then other passions of the mind, because it hindereth the vital motion of the heart.* It likewise takes away appetite, overheats the heart and lungs, corrupts the nutritious juyce, causeth Consumptions, and other cold Diseases. Out of which we may gather, that this Affection, especially if it be more vehement and inveterate than ordinary, doth bring very many, and those grievous damages unto the Body: some part whereof may be evidenced in these ensuing Instances.

Plantius the Numidian, at the sight of his dead Wife presently died, *Laertius.*

Diodorus the Logician died for sorrow, because he could not answer the question of *Stilpo.*

Homer died with sudden sorrow, because he was not able to answer a Fishermans question, *Plut.*

Aristotle, the Prince of Ancient Philosophers,

sophers, when he came to *Chalcis*, and saw the ebbing and flowing of *Euripus*, that narrow Sea near *Bœotia*, seven times in the twenty-four houres, because he could not find the cause, he fell into an incurable disease, *Cælius*.

Phinehas's Wife when she heard the sorrowful tidings of the taking of the Arck of God, the death of her Father in Law, and Husband, she bowed her self (being great with child) was delivered, and died through sorrow of heart, 1 *Sam.* 4. 19, 20.

Queen *Mary* died (as some supposed by her much sighing before her death) of thought and sorrow of heart for the departure of King *Philip*, or the loss of *Calice*, Act. & Mon. 1901.

Now in all this Argument we may take notice, what fearful effects immoderate sorrow doth produce upon our Bodies, what a malign, cold and dry Passion it is, wasting the radical humour, and by degrees quenching the natural heat of the body; yea thrusting her poyson even unto the heart, whose vigour she causeth to wither, and consumes the forces by

by her bad influence; whereof we may see the signs after death, when as they come to open those that have been smothered with Melancholy: For instead of a heart they find nothing but a dry skin like to the leaves in Autumn: So that all things exactly considered, we may say that there is not any Passion, which doth so much shorten our life, or make it so infirm and miserable, as this in its excess. Hitherto might be referred Despair, an evil Conscience, (such as is neither quiet, nor good) and such like self tormenting sins, which as they are sometimes causes of immoderate and excessive sorrow; so by the like influence upon the Body, do produce such a flow of diseases as suddenly ebb in death.

And here lest it should be judged, that *Godly sorrow, which worketh repentance*, (because it is sometimes very intense) should produce the same Natural effects in the Body that immoderate and vicious doth, you must understand that in true Godly sorrow (though it be sometimes very intense, vehement and zealous) there are such

ſuch intervals of Spiritual joy, by reaſon of the cheriſhing hope of pardon, that all exceſs, with its Natural effects, is diverted, mitigated, and in due ſeaſon avoided.

Nocte pluit totâ; redeunt Spectacula mane.

Which in a Metaphorical ſence may be render'd thus:

Clouds, & ſhowers of grief may endure a night: But glympſes of joy return at day-light.

Or, as *David*, thus: —*Heavineſs may endure for a night, but joy cometh in the morning*, Pſal. 30. 5. The acrimony then in Godly ſorrow is ſo corrected by the ſweet ingredient of inward Conſolation, that it never proves offenſive, or prejudicial to bodily health, as wordly, and immoderate ſorrow hath been fully declared to do.

Sect. VIII.

Of Sensual Joy, and Laughter in excess.

Solomon made trial of sensual joy, mirth and pleasure, thinking therein to find true content, and Soul-satisfaction; but in the conclusion found nothing but the husks of vanity, wherewith he at first, like a Prodigal Son, would fain have satisfied himself, but could not, as appeareth by his own words, *I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold, this also is vanity*, Eccl, 2. 1, & 2.

I said of laughter, it is mad: and of mirth, what doth it?

There is a woe denounced by Christ, (of whom St. *Augustin* noteth that, *'tis often read that he wept; never that he laughed*, St. Aug. Serm. 35. de Sanctis.) against all such as rejoyce in riot, revelling, carousing, luxury, and other forbidden pleasures of this World, in that comprehensive Phrase: —*wo unto you that laugh now: for ye shall mourn and weep*, Luk, 6.25. All in-

inordinate rejoycing, or rejoycing in unlawful pleasures, may justly have the Apostle's reprehension applied to it; —*All such rejoycing is evil*, Jam. 4. 16.

Now as it is evil in respect of the Soul; so also in repect of the Body: for that very oft swounding, and sudden death hath befallen to sudden and immoderate joy; and that because the Cordial blood, and Vital Spirits, are thereby so suddenly diffused to the exterior parts, that Life goeth out therewith, and returneth not, as *Fernelius* noteth. Or as *Des-Cartes*, of this Passion in its excess thus observeth: *Opening extraordinarily the Orifices of the heart, the blood of the veines doth so huddle in, and in so abundant a quantity, that it cannot there be rarified by the heat soon enough, to lift up the little skins, that shut the entries of those veins; by which means it smothers the fire, which it used to feed, when it came into the heart in fit proportion*, Des-Cartes of the Passions Artic. 122. Hence I suppose, it is that the Lord *Verulam* saith, in his History of Life and Death p. 221. *Great joyes attenuate and diffuse the Spirits, and shorten life.*

In-

stances hereof are many in History; let these few suffice.

Diagoras Rhodius had his three valiant Sons victors in one *Olympiad*: who putting all their three Crowns upon their Fathers head: through too much joy he presently died, *Gellius lib.* 3. *cap.* 15.

Xeuxis the Painter, beholding the vive Picture of an old Wife, which he so cunningly did paint, burst forth so in laughter, that he presently died.

Sophocles, that worthy Poet, and also *Dionisius* the Tyrant, after a victory in a Tragedy, at the whole People's congratulation, through exceeding joy yielded up their life, *Plin. lib.* 7. *cap.* 53.

Chrysippus Philemon, at the sight of an Ass eating Figs, was so overcome with immoderate laughter, that he died, *Valer. Maxim.*

Chilo, the famous Lacedæmonian Philosopher, soon expired his last breath, when as overjoyed he beheld his Son Conquerour in the *Olympick* games, *Ravis.*

Philippides the Athenian, an aged Comick, overcoming the rest in Poesie, and

crowned for his great pains, died for his present pleasure, *Cæl. lib. 3. c. 15.*

With such like Instances I might further dilate upon this Point: but lest an odd Humorist should laugh himself out of breath, to think of them as improbable, or the significant *Caveats* deduced from them as unseasonable in sad times, I here desist.

Sect. IX.

Of Servile, Slavish, and all Unlawful Fear in excess.

THere is (as Divines distinguish) a Divine fear, a Filial fear, a Dutiful fear, a Wise fear; and these are all lawful: But then there is also a Slavish fear, a False fear, a Distrustful fear, or a Natural fear joyned with diffidence; and these are unlawful.

Servile or Slavish fear, whereby Men do abstain from sin, rather in respect of the punishments ensuing thereupon, then out of an unfained hatred thereof, or a fear which ariseth upon the apprehension of God's Justice, and wrath against sin, and the

the punishments and plagues for sin, is to be avoided as irregular: For we ought to serve God without this sort of fear, *Luke* 1. 74. It is Carnal, and such as doth no wise proceed from the working of the Spirit, but is quite contrary to the same: *For God* (saith the Apostle) *hath not given us the Spirit of fear, but of power of love*, &c. 2 *Tim.* 1. 7. The reason hereof may be in that the perfect love of God in us excommunicates it: *Perfect love* (saith St. *John*) *casteth out fear*, 1 Ep. John 4. 18.

And as touching False fear; though it be rather a fruit of weakness, and a punishment of sin, (for so 'tis threatned as a punishment by the Lord, *Lev.* 26. 17, & 36.) then a sin in it self; yet, as it is irregular, it is concluded within the scope of this Discourse, and as it is frequent, or excessive, may justly deserve reproof.

Distrustful fear is straitly prohibited by those Apostles, *Peter* (1 *Pet.* 3. 14.) and *John* (*Rev.* 2. 10.) Yea all Natural fear, when it is joined with distrust and diffidence, or excess, is to be avoided as unwarrantable in Sacred Writ, *Num.* 14. 9.

2 *Kings* 6. 16. And was therefore by *Nehemiah* resisted, *Nehem. c.* 6. *v.* 11.

Now as all unlawful and immoderate fear is to be avoided in regard of the Soul; so also in regard of the Body: For it is often the cause of Diseases; as first of that called in Latin *Tremor*, in English *Trembling or shaking of the Members*. *Metus dejicit vires, ac proinde tremorem inducit*, saith the learned *Galen*, Com. 1. in lib. 3. Epid. cap. 4. *Fear brings down the strength, and so causeth trembling*. His meaning more largely might be thus: (*viz.*) that the heat which resides in the Blood and Spirits; being that which supports and fortifies the members of Man; those members being destitute thereof, can hardly support themselves, but tremble and shake in that manner; and whereas the hands and lips shew greater signs of alteration then the rest, the reason is, for that those parts have a more strict bond with the heart, and have less blood then the rest; and therefore cold doth more easily make an impression upon them. Also it is sometimes the cause of that disease called *Cordis*

dis Palpitatio, Panting of the heart, Deut. 28. 65. or at least of the like Symptoms, and those as dangerous, especially when they precede a Syncope or Swounding, which is as proper an effect and Catastrophe of this Passion, as of that disease.

Moreover it is sometimes the extimulating & promoting cause of the Lask or *Diarrhœa*: for as the Author of a certain Natural History saith, if the Natural heat leave the heart and go downward, the fear is not only encreased, but it bringeth withal a loosness of the belly. *Therefore it is written* (saith he) *in the Book of Job, where it is spoken of the fear that Leviathan bringeth upon Men, That the mighty are afraid: by reason of breakings they purifie* (or purge) *themselves*, (Job 41. 25.) i. e. *for fear of him.* Neither is this all; but experience teacheth us at a dear rate, that in immoderate fear, through the strength of fantasie, and imagination, sundry contagious Diseases, as the Small Pox, Measles, *&c.* are frequently imprinted in the blood, when guilt makes Men fearful of deserved punishment;

2d. Part of the French Academy p. 262.

niſhment; according to that of the Wiſe man, *The fear of the wicked, it ſhall come upon him*, Prov. 10. 24.

And as it cauſeth Diſeaſes, ſo conſequently ſhortneſs of life. Oft-times preſent death hath followed upon it, through ſuffocation of the Vital Spirits: It was almoſt preſent death unto the Churle *Nabal*; he lived not many dayes after that he had been ſtriken with it: *It came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became as a ſtone*, 1 Sam. 25. 37, & 38. And in the next Verſe we find, that he died *about ten dayes after*. It put the Watch at Chriſt's Sepulcher into ſuch a ſhaking fit, by an Earth-quake under them, (*Mat.* 28. 4.) and another within their hearts, that, but for God's Mercy, it had ſhaked them into their Graves, when they became as dead Men. It ſeemeth to be a notable contraction of life, by its ſudden introduction of the bloſſoms of old age, *viz.* gray hairs, which by the extremity of this Paſſion, have been ſtrangely effected in the ſpace

of

of a week or two, (as 'tis storied of one Mr. *Baynings of London.*) Yea, even in one night, as appeareth by Record of a memorable example, during the Reign of the Emperour *Charles* the Fifth. For one *Francis Gonzague* having caused a young Man of his house to be comitted to Prison, for that he suspected he had conspired against him; this miserable young Man was so terrified with his affliction, as the same night he was cast into Prison, his hair grew all white.

But more fully to the matter; we find the sad and pernicious effect of immoderate fear in this following Narration. Anno 1568. there was in *Breda*, one *Peter Coulogue*, a Godly Man, who by his Popish Adversaries was cast into Prison; and his Maid-servant daily brought him his food, confirming and comforting him out of the Word of God, as well as she was able: for which they imprisoned her also. Not long after, *Peter* was put to the torment, which he endured patiently. After him the Maid was fetched to be tormented; Whereupon she said, *My Masters, where-*

fore will ye put me to this torture, seeing I have no way offended you? If it be for my Faith-sake, ye need not torment me: For, as I was never ashamed to make a Confession thereof, no more will I now be at this present before you: But will, if you please, freely shew you my mind therein, (Vide Clark's Martyrol. p. 305.) Yet for all this they would have her to the Rack. Whereupon she again said, *If I must needs suffer this pain, pray give me leave to call upon my God first.* This they assented to: And whilst she was fervently pouring out her prayers to God, one of the Commissioners was surprised with such fear and terrour, that he fell into a swound, out of which he could never be recovered. Many such like Instances might be heap'd up, were it not in vain to evince this Point, *Per plura quod potest fieri per pauciora, By many words which may be done by few:* And therefore I shall conclude it with the Sentence of that *Atlas* of Experimental Knowledge, Lord *Bacon*, in his translated History of Life and Death, *pag.* 222. *Great fears shorten the life; for* (saith he) *in fear, by reason of the cares taken*

ken for the remedy, and hopes inter-mixed, there is a turmoil and vexing of the Spirits. And so much shall serve for this Section.

Sect. X.

Of Immoderate Desires, Ambition, excessive Cares, Sollicitude, Covetousness, &c.

Omne nimium vertitur in vitium, All extremes become vicious; and those Epithites, Immoderate and Excessive, signifie as much in relation to Desires, Ambition, Cares, Sollicitude, *&c.* and therefore the less shall need to be inferred for the arraignement of them. Know then, briefly, that the above-named are all Diseases of the Soul.

Ambition, which is an immoderate desire or thirst after Honour and Worldly glory, is a Spiritual Dropsie that is not easily cured; not only a great sin in it self, but puts Men upon many others. *There is nothing* (saith one, the Author of the whole Duty of Man, p. 151.) *so horrid, which a Man that eagerly seeks greatness will stick at; lying, perjury, murder, or any thing will down*

down with him, if they seem to tend to his advancement. And it is the more difficultly cured, in regard it is (as one calls it) *the shirt of the Soul, viz.* the last vice we put off. In a word, it is condemned by many Texts of Sacred Writ: But I shall instance only upon the *9th.* of St. *Luke* v. 46, 47, & 48. where we find it lively reprehended, both by the real Type, or Example of humility in a young Child set in the midst of the Disciples, and by the Doctrine which Christ urged to them upon that occasion.

Sollicitude and excessive Care is also frequently interdicted: For though a provident care for the things of this life, when it is moderate, seasonable, & without distrust of God, be warrantable, and commendable; yet if it be otherwise, it is evil and forbidden. *Take* (saith our Saviour) *no thought for to morrow*, Mat. 6. 34. And in St. *Luke* 10. 41. we find *Martha* for her immoderate, or at least unseasonable care, reproved by Christ when even a well-meant courtesie to her Saviour, rather then a love to her self, was the ground and occasion of that care.

So

So Covetousness taken in the largest sense, as it consisteth in an immoderate desire of filthy lucre, or any thing above ones allotted portion, is not undeservedly reproved, when by the Apostle it is called *Idolatry* Col. 3. 5. For it is (as he saith in another place) *the root of all evil*, 1 Tim. 6. 10. not only of the evil of sin, but also of the evil of punishment, and that punishment not only Eternal, depriving a Man of an Heavenly inheritance, 1 *Cor.* 6. 10. But also Temporal, *Piercing him thorow with many sorrows*, as the same Apostle saith in the forecited, 1 *Tim.* 6. The Covetous Man (saith one) hath three Vultures alwayes feeding upon his heart, *Care in getting, Fear in keeping, Grief in spending, and parting with that he hath*: So that he is, as it were in the Suburbs of Hell aforehand.

But this is not all the evil that springs from the root of Covetousness; for it pierceth not only the heart with sorrows, but also the whole body with Diseases; which effect may as well be applicable to Sollicitude, excessive Cares, Ambition, and immoderate Desires. So true is that in *Schola Salerni.*

Si

——Si te vis reddere ſanum,
Curas tolle graves, —— ——

If thou wilt keep thy ſelf in health,
Then baniſh carking cares for wealth.

And no leſs true are the words of a Modern Phyſician, who largely, and learnedly reaſoneth upon this Point in *Linguâ Latinâ*: but to avoid prolixity, I ſhall as a Tranſlator give you his ſenſe only in *Linguâ vulgari, In deſire (by which the Soul is ſo out of meaſure run out and dilated upon a good, ſometime repreſented as it were to come, as by reaſon of the delay of it, 'tis preſently as 'twere contracted) this ſingular occurreth; that it agitates the heart more violently, and furniſheth the brain with more Spirits, then any other of the Paſſions. For* (as he noteth further) *out of a longing for the obtaining that which we ardently deſire, the Spirits from the brain are moſt ſpeedily ſent into all parts of the Body, that may ſerve any wayes to actions*

D. Charton's Exercitationes Path. p. 112.

Vid. Descartes de Paſſionibus Artic. 106.

actions requisite to that purpose; but especially into the heart and blood contained in it, that being dilated more than ordinarily, and moved more swiftly, it may send back again a greater plenty of Spirits to the brain, as well to maintain and fortifie the Idæa of this Desire, as to pass from thence into all the Organs of the Senses, and all the Muscles which may be set on work, to attain what one desires. And from Sollicitude, which is excited from the delay of enjoying the thing desired, the same spirits are drawn back again to the brain: whence it comes to pass that the more subtile blood being withdrawn together from the outward parts, the heart is as 'twere straightn'd up, the circulation of the blood hindred, and by consequence the whole Body rendred weak, faint, and sickly. So that it ought not to seem a wonder to any, that most of those Persons, whom an Amorous Affection, or Desire, Ambition, Avarice, or any other more fervent longing hath a long time exercised; should be brought through a long continuing Sollicitude, into the deepest languishment of Body, into a contumatious disposition of ill humours, yea further into a Consumption, and pining and withering

thering away of the Body, & also into other cold Diseases. Thus He. Immoderate Desire hath no rest, 'tis endless, and a perpetual Rack. The Ambitious, *Si appetitum explere non potest, furore corripitur, If he cannot satisfie his desire, he runs mad with a Phrensie.*

Hereunto may be referred over-much Study, or an immoderate desire of humane Knowledge, which, as it was one sin which that *Heluo Librorum*, unsatiable Reader, & Miracle of learning Dr. *James Usher*, Arch-Bishop of *Armagh*, lamented in himself; that he should be as glad of Munday to go to his Book, as of the Lord's Day for his Service; so it is no less unhealthful than sinful: For we find in the History of his Life (I mean the Arch-Bishop's) that he contracted to himself *the Sciatica by sitting up late in the Colledge Library of Dublin*, Ibidem p. 108. Over-much Study (as *Machiavel* holds) weakens the Body; and (as *Lemnius* saith) causeth *Melancholy*; *in that by reason of the immoderate agitation of the mind, the native heat is extinguished, and the Spirits, both Animal*

Dr. Bernard upon his Life and Death in a Funeral Sermon. p. 27

mal and Vital, being attenuated and weakned, soon decay and perish; by which it cometh to pass, that the Natural moisture being exhausted, the Body doth decline to a cold and dry habit. Yea, when Study is extended unto unseasonable hours (as is usual with some Students) it becomes very injurious to the Body; according to that old Sentence in Grammar: *Nocturnæ lucubrationes longe periculosissimæ habentur, Night studies are accounted exceeding dangerous.* They cause dryness of the brain, Phrensie, dotage, emaciate the Body, make the humours adust, increase choler, inflame the blood, and (as may be added out of *Galen* and *Avicenna*, concerning immoderate watching, *Naturalem calorem dissipat, læsâ concoctione cruditates facit, Overthrow the Natural heat, and hurting concoction cause crudities*, Galen. 3. de Sanitate tuenda Avicenna 3. 1. What shall I say more? amongst many other Diseases, it sometimes produceth Consumptions, and sometimes Madness: And in respect of this last, *Festus* his proposition, which was indiscreetly applied to *Paul*, may truly enough be referred

ferred to many a hard Student, *Qui insanit cum ratione.* —*Thou art beside thy self, much learning doth make thee mad*, Acts 26. 24. Immoderate bookishness, seeking to fill the curious brain, fills it, and the whole Body with Crudities, Rheums, and other Maladies, that at last the Scholler had need be bookish again, and study how to rid himself of diseases. These are the fruits that some Men reap by their immoderate desire after the Tree of Knowledge: These are the consequences of that Wisedom which is foolishness with God, as the Spirit of God terms it, 1 *Cor.* 3. 19.

But again we will consider all the abovementioned Enormities and irregularities in this Section, as they cause shortness of Life. *The condensation of the Spirits* (as the Lord *Verulam*, in his History of Life and Death, *p.* 227. writeth) *is effectual to long life, and therefore especial care must be taken, that the Spirits be not too often resolved; for attenuation goeth before resolution; and the Spirit once attenuated, doth not very easily retire, or is condensed: now resolution is caused by over-vehement Affections of the mind;*

mind; *over-great Cares, and carpings, and anxious expectations.* Not without reason then is that Proverbial Sentence; *Care will kill a Cat,* (though it be said to have nine lives) or that observation of the Son of *Sirach, Carefulness bringeth age before the time,* Eccl. 30. 24. *Cura facit canos, Care brings gray hairs. i. e.* it antidates old Age, and so consequently shortenerh life. Hence it is, that almost in every Village we shall find a Covetous Muck-worm drooping, and at length dropping into his Grave; not with pure old age, but beaten down, and overwhelmed with too much Sollicitude and carking Care, before that he can arrive to that Maturity.

Also immoderate Study, by its subtil, acute and eager inquisition after humane learning shortens life; for it tireth the Spirit, and wasteth it. *Solomon* hinteth as much to us in these words: *And further, by these, my son, be admonished; of making many books there is no end, and much study is a weariness of the flesh,* Eccles. 12. 12. That is (as Bishop *Hall* paraphraseth upon the place) by these Divine words, O

my Son, do thou content thy self to be admonished; not roving in thy desires after multitude of other Volumes, whereof there is no end; in the compiling and reading of which there is much toil and wearinesse of the flesh, and much expence of the Spirits.

Finally, Many other irregularities and enormities there are; but as most of them may be reduced to one, or other of the above-mentioned Sections; so the like consequential effects may be deduced from them. And so I conclude the whole Chapter, having largely shewed and demonstrated, that *Many sins are natural causes of bodily Diseases and shortness of Life.*

CHAP.

CHAP. III.

Containing an Enumeration of ſundry Sins, as they are accidental cauſes of bodily Diſeaſes, and eſpecially of ſhortneſs of Life.

THat we may term an accidental cauſe, which produceth its effect, not naturally and immediately by it ſelf, but by accident or chance or fortune, as the Logicians define it. Now how many ſad accidents do ſometimes reſult from ſundry ſins; which expoſe Men to divers Diſeaſes, and alſo to ſhortneſs of life, may appear by this following accompt, which (the greater part thereof) I muſt crave leave to draw from, and illuſtrate by a Collection of ſeveral Inſtances in Hiſtory.

Firſt, In relation to Gluttony and Drunkenneſs, we find theſe following recorded, and adapted to our preſent purpoſe.

Gregory of *Tours* reporteth of *Childerick* a *Saxon*, that glutted himſelf ſo full of meat and drink over night, that

in the morning he was found choked in his bed.

Anacreon the Poet, a grand Consumer of Wine, and a notable Drunkard, was choked with the husk of a grape.

Philostrates, being in the Bathes of *Sinvessa*, devoured so much Wine, that he fell down the Stairs, and almost broke his neck with the fall, *Martid. lib.* 11.

Alexander the Son of *Basilius*, and Brother of *Leo* the Emperour, did so wallow and drown himself in the Gulf of pleasure, and intemperance, that one day (after he had stuffed himself too full of Meat) as he got upon his Horse, he burst a vein within his Body, whereat upwards, and downwards issued such abundance of blood, that his life and soul issued forth withal, *Melanct. lib.* 4.

Within few years of my own knowledge (saith mine Author) three, not far from *Huntington*, being overcome with drink, perished by drowning; when being not able to rule their Horses, they were carried by them into the main stream, from whence they never came out alive again,

again; but left behind them visible marks of God's justice, for the terrour and example of others, *Beard's Theater of God's Judgments.*

Holofernes, while he befotted his senses with excess of Wine, and good chear, *Judeth* found means to cut of his head, *Judeth* 13.

Yea, woful experience doth make manifest almost every day, in one corner or other of this Land, that the Lord punisheth many with sudden death and destruction, even in the midst of their drunken fits: although some again (to shew his delight is in Mercy, and not in the sudden destruction of his Creatures) he punisheth with some lingring distempers, whereof this vice of Drunkenness is often an accidental cause, by exposing such Persons to heats and colds, (the adventitious causes of most Diseases) to falls, bruises, fractures, dislocations, wounds, contusions, combustions, *&c.* which are the occasions or accidental causes, not only of many Organical Diseases, but also Similar; as might be made apparent, if right reason,

or mature experience were consulted. And therefore let that Proverbial Sentence, *Drunken folks seldom take harm*, be hereafter exploded by all sober Persons; considering how harmful and prejudicial this enormity hath been declared to be, both to Soul and Body.

And now, because *Vina parant animos Veneri*, *whoredom is usually ushered in by Drunkeness*, we will in the next place consider Lust, Adultery, Fornication, Uncleanness, *&c.* as accidental causes of Diseases; but especially, of shortness of Life. And here I might shew how all immoderate, and unseasonable use of *Venus* doth impede Concoction, and so consequently produce Diseases: But I shall rather touch upon it, as a contingent cause of Venereal Pox, which, as in the former Chapter, we considered as a Natural effect, in respect of the virulent Contagion communicated; so in this, we look upon it as contingent and accidental, in respect of the Persons communicating in the above-mention'd sins.

But I shall choose rather to insist upon those

those sins, as accidental causes or occasions of shortness of Life; and to that end shall illustrate the Point by these ensuing Instances.

Shechem, the Son of *Hamor* the *Hivite*, ravished *Dinah*, *Jacob*'s Daughter, for which cause *Simeon* and *Levi*, her Brethren revenged the injury done unto their Sister, by slaying *Shechem*, and with him all the Males that were in the City, *Gen.* 34.

In the 19*th*. and 20*th*. Chapter of *Judges*, we read that the Levite's Wife having forsaken her Husband to play the whore, certain Moneths after he had again received her to be his Wife, she was given over against her will to the villanous and monstrous lusts of the men of *Gibeah*, who so abused her for the space of a whole night together, that in the morning she was found dead upon the threshold: Which thing turn'd to a great destruction and overthrow, not only of those Children of *Belial* in *Gibeah*, which committed such lewdness and folly in *Israel*, but also of their abettors (the *Benjamites*) who lost above twenty-five thousand Men in the

slaughter, through that occasion. Thus the first voluntary lust of the Levite's Wife was most justly punished by a second rape amongst the lustful *Gibeonites*, whose lust when it had conceived, brought forth sin: and sin, when it was finished, brought forth death.

Amnon, one of the Sons of King *David*, was so strongly enchanted with the love of his Sister *Thamar*, that to the end to fulfil his lust, he traiterously forced her to his will: But *Absalom*, her natural Brother (hunting for opportunity of revenge for this indignity towards his Sister) invited him two years after to a Banquet with his other Brethren, and after the same, caused his Men to murder him for a fare-well, 2 *Sam.* 13.

The same *Absalom* that slew *Amnon*, for incest with his Sister, committed himself incest with his Fathers Concubines, moved thereto by the wicked counsel of *Achitophel*: But it was the fore-runner, and occasion of his overthrow and untimely death 2 *Sam.* 16, & 18 *chap.*

Rodoaldus the eight King of *Lumbardy*, being

being taken in Adultery, even in the fact, was slain without delay by the Husband of the Adultereſſe.

Anno 659. in like ſort *John Maleteſta* ſlew his Wife, and the Adulterer together, when he took them amidſt their embracements, *Chron. Phil. Melanction.* So did one *Lodewick* Steward of *Normandy*, kill his Wife *Carlotta*, and her Lover *John Lavernus*, as they were in bed together.

At *Naples* it chanced in the King's Palace, as young King *Frederick*, *Ferdinand*'s Son, entered the privy Chamber of the Queen his Mother, to ſalute her, and the other Ladies of the Court, that the Prince of *Biſſenio* waiting in the outward Chamber for his return, was ſlain by one of his own Servants, that ſuddenly gave him with his ſword three deadly ſtrokes, in the preſence of many Spectators: Which deed he confeſſed that he had watched three years to perform, in regard of an injury done unto his Siſter (and in her to him) whom he raviſhed againſt her will, *Bemb. lib.* 3. *Hiſt. Venet.*

The *Spaniards* that firſt took the Iſle *Hiſpa-*

Hispaniola, were for their Whoredoms and rapes, which they committed upon the Wives and Virgins, all murdered by the Inhabitants, *Benzoni Milan.*

Infinite are the Examples that might out of History be collected to this purpose: But to avoid prolixity, let it suffice only to add hereunto, that for these and the like sins, many thousands in the World, in every Age, have either by the rage of jealousie in the Persons wronged, or by the revenging Sword of the Higher Powers punishing wrong, suffered the condigne punishment of death.

Thirdly and lastly, To summ up all further Additions, that might be look'd upon as necessarily relating to this Chapter, consider in few words, that immoderate Anger, Envie, Hatred, Malice, Self-murder, unlawful Duels, Treason, Murder of others, Despair, Rebellion, Theft, Ambition, Covetousness, immoderate Grief, Atheisme, Blasphemy, Witchcraft, and such like, do either immediately by themselves, or mediately by other sins accumulated, and a succession of unprosperous

perous events attending them, prove accidental causes sometimes of Diseases, but most commonly of an untimely death. And so I proceed to the fourth Chapter as followeth.

CHAP. IV.

Containing an Enumeration of sundry Sins as they are, supernaturally, occasions of bodily Diseases, and shortness of Life.

THis Chapter may seem to have some relation to the First; and so it hath *in genere*: but in regard it differs from it *in specie*; I have here placed it, as one of the chief Corner-stones to adorn & strengthen, yea as a Top-stone to finish and complete the four-square building of this First Part of my Discourse.

But before I descend to particulars, give me leave here to lay down somewhat in general terms, as præliminary to the present design.

Though God be the proper, efficient and

and ſuper-natural cauſe of Diſeaſes; yet as ſin is the immediate cauſe of God's wrath and anger, and a provocation of his vindictive Juſtice, in this reſpect it may be termed a principal (though not immediate) cauſe or occaſion of Diſeaſes, more eſpecially of ſuch as depend not upon the ordinary chain of ſecond cauſes, but being above the Sphære of Nature, are inflicted by the almighty, and unlimited power of God. And this the great Secretaries of Nature, as Philoſophers and Phyſicians ſhould do well to obſerve, according to the advice of *Hippocrates*, who would have a Phyſician to take ſpecial notice, whether the Diſeaſe came from a Divine ſuper-natural cauſe, or whether it follow the courſe of Nature. How this place of *Hippocrates* is to be underſtood, *Paracelſus* is of opinion, that ſuch Spiritual Diſeaſes (for ſo he calls them) are ſpiritually to be cured and not otherwiſe: But of this by the way in general. I ſhall now deſcend to Particulars; whereof I ſhall make demonſtration *de facto*.

And Firſt, of the abuſe of the Ordinances

nances of God, *viz.* the Word and Sacraments. *Theopompus* a Philosopher, being about to insert certain things out of the Writings of *Moses* into his prophane Works, and so to abuse the sacred Word of God, was striken with a Frensie; and being warned of the cause thereof in a dream, by prayers made unto God recovered his senses again, *Joseph. Antiq. lib.* 12. *cap.* 2. This Story is recorded by *Josephus*, as also another of *Theodectes* a Poet, that mingled his Tragedies with the Holy Scriptures, and was therefore striken with blindness, until he had recanted his impiety.

In a Town of *Germany* called *Itszith*, there dwelt a certain Husband-man, that was a monstrous despiser of the Word of God and his Sacraments: He upon a time in the midst of his Cups, railed in most bitter terms upon a Minister of God's Word, after which going presently into the Fields to over-look his Sheep, he never returned alive, but was found there dead, with his Body all scorched and burnt as black as a coal; the Lord having

ving given him over into the hands of th
Devil, to be thus used for his vile propha
ness, and abusing Holy things, *Dr. Justu*
Jonas in Luther's Conferences reporteth thi
to be true.

If you shall despise my Statutes (saith the Lord) *or refuse to hearken unto my Law I will visit you with Consumptions, and burning Agues, and heaviness of heart*, Lev. 26. 15, 16. *Moses* for neglecting the Sacrament of Circumcision (which is much the same, (see *Rom.* 4.11. & *Col.* 2. 11. 12.) in a Spiritual sense, with that of Baptisme) was struck immediately by the Lord, and fell so sick by the way, that it was thought he would have died: *And it came to pass, by the way in the Inn, that the Lord met him, and sought to kill him*, Exod. 4. 24. Which words are by some Elucidators (*Bishop Hall*, &c.) thus understood, *viz.* that the Lord appeared visibly unto him, and sensibly afflicted him with some sudden and violent disease, which he knew to be done, in regard of his neglect of his Sons Circumcision.

Eutychus for sleeping at the Sermon, fell down

down so as he had slept his last sleep, (*Acts* 20. 9.) but that a merciful God, by the hands of *Paul*, did raise him up again, to teach him (and by him all Church-sleepers) the future danger of such negligence and irreverence in his House: *His deadly fall not being so much accidental, as a judgment from God.*

And as concerning the unworthy receiving the Lord's Supper, St. *Paul* telleth the *Corinthians*, Διὰ τοῦτο, *For this cause, many are weak and sickly among you, and many sleep*, 1 Corinthians 11. 30. *i. e.* For these abuses of this Holy Sacrament, the hand of God hath been upon many of you; so as many of you are afflicted with divers kinds of Diseases, and many of you are striken with a temporal death, here called sleep. Now from the Apostles declaring this to be the true cause of that sickness and mortality that was amongst them, it is to be supposed that either they looked not after the cause at all, but took it to come only as a thing of course, or (which is more probable) that they mistook the cause, imagined that to

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be the cauſe which was not. A great mortality there was amongſt them, many died, but that they thought might proceed from the diſtemperature of the Body, or from the corruption of the Air, or from want of exerciſe, or from not obſerving a good diet, or from immoderate labour: Some they thought might die of one of theſe cauſes, ſome of another. But the Apoſtle paſſeth all theſe over, and maketh known unto them, that however theſe might be conſiderable as cauſes in their due places; yet the true, main, and principal cauſe they were utterly ignorant of; and that was their abuſive and negligent receiving of the Sacrament of the Lord's Supper: *For this cauſe many are weak*, &c.

A truth which had any leſs than an Apoſtle delivered, he would have been eſteemed a ſetter forth of new Doctrine: Or had the Apoſtle delivered it in any dark and obſcure Phraſe, fleſh and blood would have found out twenty Interpretations, before ever they would have thought of this: But the Speaker is ſo

Divine,

Divine, and the speech so plain, that it cannot be mistaken? Διὰ τοῦτο, saith the Text, *For this cause*, because of your unworthy receiving the Body and Blood of Christ, *many are sick, and many sleep.* Hence was that speech of Saint *Anselme* taken, who saith, that many Diseases that reign in the Summer (though Physicians may impute them to other secondary causes) procced from Peoples irreverent receiving that Sacrament at Easter.

That *de facto* this is a truth, see the 2*d.* of the *Chronicles*, and the 30*th.* chap. v. 20. where you shall find, that for some abuses and disorders committed in the Celebration of the Passover, the *Jews* were smitten with some troublesom disease: For 'tis here said, that upon *Hezekiah*'s Prayer the Lord healed the People: which implieth plainly that they were diseased and sick before; and yet this default was only in the circumstantial Points of that Sacrament: For 'tis there also said, that every *one had prepared his heart for to seek God.* Some defect there was only in some Ceremonial Rite to be observed.

Now what we find applied to the Passover, we may without fear apply to the Sacrament of the Lord's Supper: For however they differ in circumstances; yet for substance they are the same. Sickness, we see, was sent for the abuse of that; and therefore the same punishment appointed for the abuse of this, yea inflicted; witness the *Corinthians*, who for this cause were plagued with divers Diseases, and sundry kinds of death. And indeed it is not unlike, that since these *Corinthians*, there have been many thousands, who for the very same cause have not (as the Psalmist saith) lived out half their dayes, but have been swept away out of the Land of the living, and gone down with sorrow into the Grave. True then it is *de facto* God hath thus plagued the sinful neglect and abuse of his Sacrament.

I will now also demonstrate, that *de jure* it must needs be so; and this will appear, if we consider the sin it self to be *Camelinum peccatum*, *A sin of a very large size*, burdened with those following aggravations; (namely) that 'tis a sin immediatly

mediatly against Christ's own Person, robbeth God of that which he is most tender of, his honour, and is in the judgment of the Holy Ghost, 1 *Cor.* 11. 27. (I suppose if will-fully committed) no less than a spilling and shedding of the precious blood of Christ, *Heb.* 6. 6. In a word, that 'tis a sin paramount like *Saul* higher then his Fellows. And therefore let us judge in our selves, whether the wages of such a sin unrepented of, can be less than Corporal plagues, and temporal death. For, if we contemn the sacred Body of Christ, how can we think that God should take any care of ours? If we make no reckoning of Christ's death, 'tis but just with God to disregard ours. Oh then as we tender our health and our lives, let us never dare to approach unto that dreadful Table, without due reverence and a competent measure of preparation.

Secondly, Concerning *the Prophaning the Lord's day, Sacriledge,* &c. we read several Instances of God's wrath upon such, declared in Corporal plagues and destruction.

A certain Godly Minister preaching, and pressing the sanctification of the Sabbath, and taking occasion herein to make mention of that Man, who by the special command of God was stoned to death, for gathering sticks upon the Sabbath day; Hereupon one in the Congregation stood up and laughed, and made all the haste he could out of the Church, and went to gathering of sticks, though he had no need of them: But when the People came out from the Sermon, they found this Man dead, with the bundle of sticks in his arms, lying in the Church Porch. This is attested by a credible Author.

Yea, if time would permit, or this *Enchiridion* extend to it, I could expatiate upon such Instances, as might likewise demonstrate, that not a few have, upon the breach of the fourth Commandment, been striken by the immediate hand of the Almighty, with lameness, and sore Diseases. And for Sacriledge, that hath been severely punished in like manner: As in *Antioches Epiphanes*, who fell sick with grie

grief upon the remembrance of the evils he did at *Jerusalem*, in taking away the Vessels of gold and silver that were therein, confessing that for this cause his troubles came upon him, and so suddenly died, 1 *Mach. chap. 6.* Also it is recorded that wicked *Alcimus*, for his violation of the Sanctuary; and his sacrilegious enterprises, was immediatly taken with a Palsie, so that he could no more speak any thing, but died suddenly with great torment, 1 *Mach. 9. cap.* 54, 55, *&* 56. *v.* Again, *Ananias* and *Sapphira* his Wife, for their Sacriledge cloaked with hypocrisie, at *Peter*'s rebuke fell down dead, *Acts* 5. 5. *&* 10.

Thirdly, Swearing, Blasphemy, and Perjury do sometimes in a supernatural manner, occasion Diseases and shortness of Life.

Mr. *Fox*, *Acts & Mon. p.* 2101. telleth us of one, named *John Peter*, Son-in-Law to *Alexander* that cruel Keeper of *Newgate*, who being a most horrible Swearer and Blasphemer, used commonly to say, *If it be not true, I pray God I may rot ere I*

die: And not in vain, for he rotted away indeed, and so died in misery.

I read of a Perjurer that forswore himself to the end to deceive and prejudice another thereby: But he had no sooner made an end of his false Oath, but a grievous Apoplexy assailed him; so that without speaking any one word he died within few dayes.

That Story in *Eusebius* is very remarkable, concerning *Narcissus* a good Bishop of *Jerusalem*, and three lewd Varlots his Accusers, as it is recited by the above-named Mr. *Fox*. *Narcissus* intending to accuse three notable Malefactors of their misdemeanors, they thought to prevent his accusation by first laying a grievous Crime to his charge, and to get credit thereunto, each of them bound it with their severeal Oaths, one wishing to be consumed with fire, if it were not so, another to die of some grievous disease; the third to lose both his eyes: *Narcissus* seeing three to one was odds, gave place: but what became of these perjured Fellows? the first was consumed by a fire

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ſet in his Houſe; the ſecond was taken with a ſtrange Diſeaſe, that over-ſpread his whole Body, which brought him to a miſerable end: the third ſeeing God's judgments upon his Brethren in evil, confeſſed the fault, for which he continually ſhed ſuch abundance of tears, that he wept out his eyes, becoming blind thereupon, *Euſeb. lib. 6. p.* 101. God who takes notice of Mens Oaths, takes vengeance of their breach and violation.

Alſo we find recorded, that in the Reign of the Emperour *Anaſtatius*, there was a certain *Arian* Biſhop, whoſe name was *Olympus*, who, as he was waſhing himſelf in a Bath, belched forth many blaſphemous ſpeeches againſt the bleſſed Trinity; whereupon lightning fell down from Heaven upon him three times, and he was burnt and conſumed therewith, *Paul. Diacon. in the Hiſtory of Anaſtatius.*

There was alſo in the time of *Alphonſus*, King of *Arragon*, a certain Hermite called *Antonius*, a monſtrous blaſphemer, that belched out vile and injurious ſpeeches againſt Chriſt Jeſus, and the Virgin

Mary his Mother; but he was ſtriken with a moſt grievous Diſeaſe, even to be eaten and gnawn in pieces of Worms, until he died, *Æneas Silvius of the Acts of Alphonſus.*

Fourthly, Pride, Vain-glory, Ambition, Haughtineſs do ſometimes produce the like effects, in the like manner, as may appear in theſe following Inſtances.

Antiochus, (the ſame with the aforenamed *Epiphanes*, p. 100.) a notable Tyrant and Perſecutor of the Jews, in his pride and fume ſaid, *That he would come to Jeruſalem, and make it a common burying place of the Jews:* But the Lord Almighty, the God of Iſrael ſmote him with an incurable and inviſible Plague: For as ſoon as he had ſpoken theſe words, a pain of the bowels, that was remedileſs, came upon him, and ſore torments of the inner parts, 2 *Mach.* 9. Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews: But it came to paſs that he fell down from his Chariot carried violently; ſo that having a ſore fall,

all

all the Members of his Body were much pained; And soon after, the Worms came out of his Body, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noysom to all his Army: And so the wrath of God ended this proud Man's miserable dayes.

The other is that of King *Herod*, surnamed *Agrippa*, which put *James* the Brother of *John* to death, and imprisoned *Peter*, with purpose to make him tast of the same cup, *Acts* 12. This Man was puffed with Sacrilegious pride; for being upon a time seated in his Throne of Judgment, and arrayed in his Royal Robes, shewing forth his greatness and magnificence, in the presence of the Ambassadors of *Tyre* & *Sidon*, who desired to continue in Peace with him, as he spake unto them, the People shouted and cried, that it was *the voice of God, and not of man*: Which titles of honour he disclaimed not, and therefore *the Angel of the Lord smote him immediately, because he gave not God the glory: and he was eaten of worms, and gave up the ghost*, Acts 12. 23.

12. 23. *Josephus* relateth the Story, how that *Herod* not reproving nor forbidding his pernicious Flatterers, was presently taken with most grievous and horrible gripes in his bowels; so that looking upon the People he uttered these words; *Behold here your goodly god, whom you but now so highly honoured, ready to die with extream pain*, Jewish Antiq. lib. 19. cap. 1. Thus did this miserable Man exemplarily verifie the Wise man's Proverb: *Pride goeth before destruction: and an haughty spirit before a fall*, Prov. 16. 18.

Fifthly, Adultery, Fornication and the like, are also sometimes, supernaturally, occasions of Diseases, and shortness of Life, as may appear *de facto* in the succeeding Instances.

Claudius of Asses, Counsellor of the Parliament of *Paris* (a Man very ill affected to the Professors of the Gospel) committed villany with one of his waiting Maids, in the very midst whereof he was taken with an Apoplexie, which immediately after made an end of him, *Beard's Theater of God's Judgments*.

In

In *Northamptonshire* a Noble Man's Servant, of good credit and place with his Master, having familiarity with another Mans Wife, as he was about to commit villany with her in a Chamber, he fell down stark dead, with his hose about his heels: which being heard (by reason of the noise his fall made) of those which were in the lower room, they all ran hastily up, and easily perceived both the villany he went about, and the horrible judgment of God upon him for the same, *Ibidem p.* 372.

Pliny telleth of *Cornelius Gallus* and *Q. Elerius*, two Roman Knights, that died in the very act of filthiness, *Plin. lib.* 7.

Pharaoh having taken *Abram's* Wife from him, was plagued with great plagues by the Lord, and thereby compelled to restore her, *Gen.* 12. 17. Also *Abimelech*, King of *Gerar*, for taking away the same Woman, even *Sarai* (afterward *Sarah*) from her Husband, though the non-execution of *Abimelech's* intention might partly excuse him, and the integrity of his heart, and innocency of his hands might plead

plead for him, was yet notwithstanding forewarned, and admonished by God in a dream, saying unto him: *Behold thou art but a dead man, for the woman which thou hast taken: for she is a mans wife*, Gen. 20. 3. And a little after God saith unto him: *Now therefore restore the man his wife: for he is a Prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine*, Vers. 7.

Also the lustful *Sodomites* for that sin which deriveth its name from the wicked place of their Habitation, were smitten with blindness, *Gen.* 18. 11. A just and proper punishment to stop up those lights that were the windows or inlets, and outlets of such abominable lust and concupiscence.

Lastly, what shall I more say? (to borrow the Apostle's Phrase, *Heb.* 11.) for the time would fail me to tell of *Miriam*, who for sedition was punished with a Leprosie, *Num.* 12. 10. Of *Gehazi*, that for covetousness and dissimulation; of King *Azariah*, who for not removing the high

Places,

Places, 2 *Kings* 5. 27. 15. 4, & 5. and King *Uzziah*, that for invading the Priest's Office, 2 *Chron.* 26. 20. were smitten with the same virulent Disease: And of *Belshazzar*, who for rioting and revelling amongst his pots, had the end of his life, as well as Kingdom, denounced against him by a bodiless hand-writing upon the wall, the Lord's decree, *Dan.* 5. and also of a Cloud of witnesses more, in Divine, and Humane Records, portending a shower of wrath and vengeance from Heaven upon all impenitent Sinners, even in this life, by Corporal plagues, and destruction. I shall therefore add only thus much more to the summ, and then give you the total, *viz.* that as God is a supernatural Agent, and his Power is not to be limitted to Natural means, in regard it is evident by many instances that he can, and sometimes doth work without means in the production of sundry Diseases and mortal Distempers: (a truth not much taken notice of by such as would comprehend all causes and effects within the Sphære of Nature) so likewise the Devil, by God's per-

mission, for the punishment of some sins, hath power to cause sickness, and that supernaturally: So he did afflict *Saul* with the vehemency of a frenzy and melancholy Distemper, 1 *Sam.* 16. 23. So he did the Lunaticks, *Mark* 9. and many Daemoniacal Persons with strange maladies; *Luke* 13. yea, and still doth act over his old part in these last dayes (though not so frequently as in Christ's) getting possession in many, even in this Nation, as History, and our own experience can demonstrate. And as he can perform this by himself, so likewise by his Complices, and Instruments, as Witches and Magicians, who by God's permission can cause most Diseases, yea sometimes death it self to such as they bear malice; as might more fully appear *de facto*, by a Book intituled, *The Arraignement and Trial of Witches at Lancaster and York*: But yet their power is so limited by an Higher, that not all whom they spleen are subject to it; but only, or mostly, such as will not be gathered under the wings of God's Providence and protection, straying so far in sin, as

until

until they become a prey unto Satan and his Hellish Spies; who will at least infest their Bodies with Diseases and sudden mortality; though mercy, perhaps, may step in betimes to redeem their Souls. And thus may we discern the truth of this Point, that those sundry sins, which I have mentioned in this Chapter, are in a supernatural way principal occasions of bodily Diseases, and shortness of Life.

A Corollary. The Result of the whole preceding Discourse is, that as the Body by a powerful influence works upon the affections of the Soul; so the Soul works most effectually upon the qualities and temperature of the Body, producing by her Passions and perturbations wonderful alterations, as most Diseases, and sometimes death it self. For sin is the cause of that excess, which is in the qualities of which our Bodies are made, and consequently of the Diseases that proceed from thence, which afterward bring death to the Body. But this is not all: for sometimes it comes to pass that when those effects are not produced by such natural means;

means; the mind being corrupted and viciated, doth draw them down from Heaven, being supernaturally wrought, for the greater testimony of God's power and vengeance upon obstinate Offenders. So then that is most true which *Plato* saith in his *Charmides: Omnia corporis mala ab animâ procedere; All the mischiefs of the body proceed from the soul.* And thus much shall suffice to have run over the First Part of this Undertaking, which was to demonstrate by Natural Reason, and also by Divine, and Humane Testimony, that vicious and irregular actions, and affections prove often occasions of most bodily Disease, and of shortness of Life.

THE

THE SECOND PART.

Demonstrating by Natural Reason, and also Divine and Humane Testimony, that vertuous and regular actions, and affections do conduce to the preservation of Health, and prolongation of Life.

CHAP. I.

In a Transition from the First Part to the Second, the terms, vertuous and regular, are explained, and the method of the subsequent Discourse is declared.

THe cause of the Disease being known, the Cure is the more readily wrought; and in this respect shall be the more brief in this my Second Part; because *Contraria contrariis illustrantur*, *Contraries are illustrated by contraries*;

traries; and that in such a manner, as the First Part being admitted for a truth, the Second may *Regulâ contrariorum*, *By the Rule of contraries*, succeed as a necessary consequence. But before I proceed to further illustration, I shall explicate the terms. By the term vertuous we may understand godliness, honesty of life, and good manners: For the word ἀρετὴ, *vertue*, according to the ordinary known notion of it, signifieth probity of manners among Men, as the generical word that contains all Moral and Christian vertues under it, in which sense it is used by St. *Paul* εἴ τις ἀρετὴ, *If there be any vertue*, Phil. 4. 8. And also by St. *Peter*, (2 *Pet.* 1. 3.) as you may take notice of by viewing the Original, and the Annotations of the learned Dr. *Hammond* upon the same. So by the word regular we understand, such actions and affections as are squared according to the direction of God's Word, which is a rule to go and work by. *As many* (saith the Apostle) *as walk according to this rule*, (*or Canon*) Gal. 6. 16. Hence the Scriptures are called Canonical, because they

they contain, *and give a perfect rule of Faith and manners unto the Church*; which is bound to walk obediently, according to this rule, and to give testimony to it, and not by her authority to over-rule it, and the sense of it, as many do without blushing. Likewise by this term regular, we may apprehend and comprehend whatsoever is according to the dictates or rules of right reason, in the whole course and carriage of a Moral, Prudent, Christian, and Religious conversation. And this I might easily prove, by shewing the great congruity that is between that light, and the Laws, that God hath placed in our Souls; and the duties of Religion that by the expresness of his written Word he requires from us; and demonstrate that reason teacheth all those, excepting only the two positives, Baptism, and the Holy Eucharist, as a learned modern Author hath said before me in his Sermon *ad Clerum*, upon *Rom.* 12. and latter part of the first Vers. —*which is your reasonable service.* But I shall now proceed to something more proper and adæquate un-

to the present purpose; and that is to lay down a Plat-form of the succeeding Argument.

In the next Chapter I shall demonstrate in general and particular, that vertuous and regular actions and affections are, in a super-natural sense, conducing to the preservation of health, and prolongation of life; and in the third Chapter shall shew you that such actions and affections do in a Natural sense conduce to the same end of health and long life; and in the fourth Chapter prove that the same means, through the blessed influence of Divine Providence, do become occasions of the same Natural effects; and in the last Chapter shall answer some Objections briefly, and then conclude the whole.

CHAP.

CHAP. II.

Shewing in general and particular, that vertuous & regular actions & affections, are in a super-natural sense, conducing to the preservation of health and prolongation of life.

IF we search the Scriptures, we shall find a great Cloud of witnesses and testimonies ushering in this truth, *viz.* that a life led in Religion, vertue, and the fear of God, doth conduce much to the health of Body, and also length of dayes: As for instance, it is written, *Ye shall serve the Lord your God, —and I will take sickness away from the midst of thee*, Exod. 23. 25. Also long life is promised as a blessing unto them that keep the Commandments in these ensuing words, —*That he turn not aside from the Commandment, to the right hand, or to the left: to the end that he may prolong his dayes in his Kingdom*, Deut. 17. 20. Also in these: *That thou mayest love the Lord thy God, and that thou mayest obey his*

voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy dayes, Cap. 30. verſ. 20. Again health is promiſed upon like conditions: *Be not wiſe in thine own eyes* (ſaith *Solomon*) *fear the Lord and depart from evil: It ſhall be health to thy navel, and marrow to thy bones*, Pro. 3. 7, 8. Thus Jeſus Chriſt, the grand Exemplar of innocency and integrity, was without ſin, and therefore without ſickneſs.

More particularly, theſe bleſſings are held forth as temporal rewards of ſundry Moral, Civil, and Religious acts and duties; and this may appear both by Divine, and Humane Authority.

Firſt, then in reſpect of obedience to Parents, we find long life promiſed as a motive to it in the fifth Commandment: *Honour thy father and thy mother; that thy dayes may be long upon the land, which the Lord thy God giveth thee*, Exod. 20. 12. Which the Apoſtle calleth the *Firſt Commandment with promiſe*, Eph. 6. 1, & 2. *viz.* the firſt affirmative Commandment; or the firſt in the ſecond Table; or the firſt of all the Ten with promiſe, in particular

to

to them that keep it. Which promise sheweth that a more plentiful blessing, in this kind, followeth from our obedience to this, than to the other Commandments. And yet I confess, obedience in general meets with the same blessing; as the Psalmist doth denote unto us: *what man is he that desireth life, and loveth many dayes, that he may see good? keep thy tongue from evil, and thy lips from speaking guile.*

Depart from evil, and do good: seek peace, and pursue it, Psal. 34. 12, &c.

However there lieth a special Emphasis upon the particular observance of the aforesaid Commandment, by an express and particular promise of long life. But doth this promise alwayes hold? Yes surely, it holdeth generally and for the most part, in comparison of the wicked, *who do not live out half their dayes*; Psal. 55. 23. and if it fail, it is but rarely; and then in exchange for the better, that (as the Prophet saith) *The righteous may be taken away from the evil to come*, Isay 57. 1. I say but rarely it fails; for to say otherwise were to make the promise of no effect,

and the tenor of the Commandment very ambiguous. But do not the disobedient live long also? truly they have no promise for it; and commonly they are cut off by an untimely death; or if some of them be reprived until old age, they are but comparatively few, being reserved only as so many examples of God's mercy and forbearance, as the rest (being many) are soon cut off, as examples of his justice. Long life then is most commonly the reward of obedience and piety to Parents; And it must needs be so, when Divine Providence, which is more then a Wall of brass to encircle and secure us, taketh such especial care in the protection and preservation of such as are endued with that eminent vertue; as appeareth by what *Aristotle* telleth us, *viz.* how that from the Hill *Ætna*, there ran down a torrent of fire, that consumed all the houses thereabout; yet in the midst of those fearful flames, God's especial care of the Godly and obedient, shined most brightly: For the River of fire parted it self, and made a kind of lane for those who

who ventured to rescue their aged Parents, and pluck them out of the jaws of death. *Ipse dixit*, πλησίον γὰρ αὐτῷ γενόμενος ὁ πυρὸς ποταμὸς ἐξεχύθη, *Arist. de mundo cap.* 6.

If Providence then wrought so much in a miraculous way for the preservation of the lives of Heathens, to reward their duty shewed towards their Parents; surely, Christians, the Children of God (whose obedience to Parents springeth originally from their obedience to their Heavenly Father) may with much more confidence depend upon the same Providence for the like preservation, and so by consequence the prolongation of their lives, as a reward of the same duty.

Now though I have insisted upon the afore-mentioned Commandment in a literal sense, yet by the rules of extension, requisite for the interpretation thereof, we are to understand there, not only our Natural Parents, but as Spiritual Fathers, 1 *Cor.* 4. 15. as Ministers, and political Fathers, *Gen.* 45. 8. as Magistrates, and œconomical Fathers, 2 *Kings* 2. 12. 5. 13. as Masters, and matrimonial Fathers, as Hus-

Husbands, *Eph.* 5. 22. to all which a respective obedience may, I suppose, claim a share or portion in the promise of long life.

In the Second place, devout and zealous Prayer, in a super-natural way procureth bodily health, and so by consequence length of dayes, to enjoy the same. Sick *Abimelech* was sent to *Abraham* a Prophet to be healed by prayer: *Now therefore* (saith God) *restore the man his wife: for he is a Prophet, and he shall pray for thee*, &c. Gen. 20. 7. *So Abraham prayed unto God: and God healed Abimelech*, v. 17. So then *Abimelech* was healed by God as the supream and efficient cause, by prayer as the instrumental. Hence it is the Son of *Sirach* adviseth us: *My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole*, Eccles. 38. 9. And also soon after sheweth us, that the good success of Physicians depends upon something beyond the Sphære of Natural means; and that is prayer unto the Physician of Physicians, the Lord omnipotent: *There is a time* (saith he) *when in their hands*

hands (*i. e.* the Phyſicians) *there is good ſucceſs: For they ſhall alſo pray unto the Lord, that he would proſper that which they give for eaſe and remedy to prolong life*, Ibidem v. 13, & 14.

This excellent iſſue of devout Prayer is further declared in theſe following Inſtances. *Hezekiah* being arreſted by a violent and dangerous diſtemper, for ſome arrears due to the great Landlord of Heaven, and Earth, was further afflicted by a ſad meſſage of being turn'd out of the tenement of his Body by death: But by his humble ſupplication and mournful prayer unto his merciful Lord, he had a Leaſe of his life granted him for 15. years, ſubſcribed with a promiſe, according to God's own order, and ſealed with a miracle, to confirm it further, upon the dial of *Ahaz*, as you may ſee more fully by a recourſe to the ſacred Text, 2 *Kings* 20. 1, &c.

I have read, that on a time there was a meeting appointed at *Haganaw*, upon the *Rhine*, where the Reformed Divines were to meet, and in a friendly manner, to debate

debate differences: But, as *Melanthon* was going thitherward, he fell sick at *Vinaria*: *Luther* and *Cruciger* hearing of it, by long journeys hasted to him: and as soon as *Luther* saw how miserably he was wasted with his Disease, with sighs and tears he brake out into this speech: *Alas! how precious and profitable an instrument of the Church is miserably weakened, and ready to perish?* And therewithal, falling upon his knees, he prayed most earnestly for his recovery. And afterwards *Melanthon* confessed, that if *Luther* had not come, he had died, *Clark's Lives of the Fathers p.* 247.

Yea, it is written of this *Luther*, that by his prayers he could prevail with God at his pleasure. Praying for the recovery of *Myconius*, he let fall this transcendent rapture of daring Faith: *Fiat voluntas mea, Let my will be done*; And then comes off sweetly: *Mea voluntas, Domine, quia tua, My will, Lord, because thy will.* Beatus est qui habet quicquid vult, & nihil male vult: *Blessed is he that hath what he will, and wills nothing but what he should.*

Also

Also I find recorded, that the Lady *Ann Henage*, lying sick of a violent feaver, which her Physicians deemed to be mortal; Mr. *Fox* was sent for, to be present at her ending: and when by instructions and prayer, he had prepared her for death, he told her, that she had done well, in thus fitting her self for her dissolution, yet that she should not die of that sickness. A Knight, her Son-in-law, being by, told him in private, that he had not done well, in thus discomposing her mind with hopes of life. To whom Mr. *Fox* answered, *That he said no more then what was commanded him: for it seemed good to God that she should recover.* Which also came to pass, as an effect of fervent prayer, which prevailed, when Natural means failed, *Idem* 794.

King *Edward* the Sixth, as he was constant, and fervent in his private prayer, so was he as successful therein, witness this Example: Sir *John Cheek*, his Schoolmaster, fell desperately sick, of whose condition the King carefully enquired every day: At last his Physicians told him,

that

that there was no hope of his life, and that he was given over by them, for a dead Man. *Nay* (said the King) *he will not die at this time, for this morning I begged his life of God in my prayers, and obtained it.* Which accordingly came to pass, and soon after, Sir *John*, beyond all expectation, wonderfully recovered, *Ful. History of the Church p.* 424.

It is said of St. *Augustin*, in a Relation of his life, that he was alwayes powerful in prayer, so that sometimes thereby he cast out devils, and sometimes restored sick Men to their health.

It would perhaps be tedious to the Reader to annumerate any further instances to this purpose, as by demonstrating what a wonderful decrease there hath been sometimes observed in the weekly Bills of mortality, in several Places of this Kingdom, graciously succeeding, upon the humble and devout prayers of God's People: And therefore I shall content my self to insist only upon St. *James* his Canon: *Is any sick among you? let him call for the Elders of the Church, and let them pray over him,*

him, annointing him with oil in the Name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he hath committed sins, they shall be forgiven him, James 5. 14, & 15. By the Elders of the Church we may understand the Pastors, or Ministers of the Church, who are to be sent for by the sick, that they may pray for him, and with him: And their faithful prayer shall be a means (ordinarily) to save that sick Person from the danger of his Disease, and whereas sins are the cause of his sickness, even those sins of his shall upon humble and devout prayers be done away and forgiven.

Now as concerning the Ceremony of anointing the sick Body with Oyl in the Name of the Lord, this was an extraordinary thing, communicated to those which had gifts of Miracles, used by them as an outward Symbole, and sign of the Spiritual healing; and so we deny not but it was an extraordinary temporary Sacrament; but now that Miracles are ceased in the Church, still to retain the outward

sign,

ſign, is a vain ſuperſtitious imitation; although St. *James* his Oil, and the Popiſh Ointment do much differ, *See Fulke on the Rhem. Teſt.*

Again this uſage as a bare Ceremony, was not inſtituted by Chriſt, or any way commanded to be continued by the Apoſtles or their Succeſſors in the Church, even while the gifts of Healing did continue amongſt them; but was by the Apoſtles themſelves very frequently omitted in their working of Cures; as the learned Dr. *Hammond* hath obſerved in his Annotations.

Prayer then, you ſee, was the more, yea the only effectual and ſubſtantial performance, or means in the Cure, and the Ceremony of annointing may now reaſonably be omitted.

Obj. But againſt the uſe of prayer, ſome may object the words of *Job*, Job 7.1. *Is there not an appointed time to man upon earth? are not his dayes alſo like the dayes of an hireling?* What need then of prayer, when every Man's time upon Earth like the Sea, is bounded, ſo as hitherto ſhall it come, but no further?

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I answer only hereunto, at present, that this may be a general Objection against the use of all other means, as well as Prayer, in relation to the cure of Diseases, and prolongation of life, and therefore shall be answered in its proper place designed.

A 2d. Object. Again, some lukewarm Christians may object further, and say, I have often prayed upon the account of health, for my self and others, in time of sickness; but all my prayers have, like Arrows shot up to Heaven, returned upon my own head, without doing their errand.

Solut. To this I answer: Our prayers many times come short of Heaven, because they are not winged with zeal and importunity: It is the importunate Beggar that getteth an Alms: They that faint in their prayers, have such a faint heart as never winneth a fair blessing. And therefore as a Corroborative against such faintings, let us consider, how oft we use a Medicine for the Body, before it can be whole, how many stroaks an Oak

must have, before it will fall, how over and over again we plough our Lands and delve our Gardens, before we can have our expectation; and also how frequently Earthly Kings must be attended upon, before Suiters can obtain their suite. Surely favours and mercies, even from the King of Kings, would be slighted and undervalued, if fetched with a faint word. And therefore let us (*vis unita fortior*) join force to force, prayer to prayer, and so by a holy violence of zeal, besiege the Kingdom of Heaven; and in time it will surrender its self to our lawful desires and requests. *For* (saith the Apostle) *the effectual fervent prayer of a righteous man availeth much*, James 5.16. Indeed if our prayers be without life, or come out of fained lips, or be distracted with wild and wandring thoughts, or if they be tainted with hypocrisie, pride, or incredulity, we can look for no favourable audience from Heaven: For *God heareth not sinners: but if a man doth his will, him he heareth*, John 9.31. God heareth not Sinners, that is, wilful, presumptuous, and impenitent Sinners:

But if a man doth his will, (by active, and passive obedience) *him he heareth,* that is, either explicitely, by granting the individual or particular thing requested, or interpretatively, by granting that which is æquivalent, or far better. Now if a righteous Man prayeth for health, and a prolongation of his temporary life; and God still continueth him upon his Bed of sickness, and within a short time, by death giveth him Eternal life, in exchange for his temporary, herein is no severe repulse or denyal, but a more favourable audience, more satisfactory concession, and more Princely donation. But you will urge, that this last way of granting Requests, doth not fully answer the scope of the present Point. Hereupon I must reply, that though the return of our most faithful prayers must be determined, and their success limited by the will of our Heavenly Father, according to the words of Christ Jesus: *Nevertheless not as I will, but as thou wilt,* Matth. 26. 39. yet we must understand, that it is the will, and usual favour of the Almighty,

to grant the very things we desire, and stand in need of, commonly by means; and herein chiefly and principally by faithful prayer, which without Natural means is often found more effectual then Natural means without it. And to encourage us to make trial of such excellent means, we have a promise from Truth itself: *I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them*, Mark 11. 24. And this brings me to propose or prescribe.

In the Third place, Faith as an excellent means conducing likewise to the health of Body, and (consequently) prolongation of life; and this in a super-natural way also. There was a Woman vexed with an uncomfortable Disease twelve years, *She suffered many things of Physicians*, Mat. 9. 20. some torturing her with one Medicine, some with another, none did her good, but much hurt, *She had spent all her living upon them*, Luke 8. 43. and herein, saith *Erasmus*, was *Bis misera* Her sickness brought her to weakness

neſs, weakneſs to Phyſick, Phyſick to beggary, beggary to contempt. Thus was ſhe vexed in body, mind, and eſtate; yet Faith healed her. Her wealth was gone, Phyſicians gave her over; but her Faith did not forſake her: *Daughter, be of good comfort, thy faith hath made thee whole*, Mat. 9.22. There was a Woman bowed down with the Spirit of infirmity *eighteen years*, Luke 13.11. yet looſed. There was a Man bedrid *eight and thirty years*, John 5.5. & 9. a long and miſerable time, when beſides his Corporal diſtreſs, he might perhaps conceive from that, Eccl. 38.15. *He that ſinneth before his Maker, let him fall into the hand of the Phyſician*; that God had caſt him away; yet Chriſt reſtored him. But may ſome ſay, it is not mentioned that either of theſe two laſt were cured by Faith. I anſwer that doubtleſs Chriſt ſaw the ſeed of Faith in them, (though it were but as a grain of muſtard-ſeed) and ſo rewarded them accordingly.

Again, we may inſtance in the *Samaritan*, whoſe Leproſie though hard to cure, yet Faith was able to do it; *Thy faith hath*

made thee whole, Luke 17. 19. But may ſome ſay, it was not properly his Faith, but Chriſt's vertue that cured him: Why then doth not Chriſt ſay, *Mea virtus*, and not *Tua fides*, My vertue, not thy Faith hath made thee whole? True it is, his vertue only cures, but this is apprehended by Man's Faith. The miraculous Cure was attributed to Mans Faith, not as to the efficient cauſe, (for that was Chriſt's Divine vertue) but as to the inſtrumental cauſe, or means by which he apprehended and applyed to himſelf that Divine power, by which he was healed. Thus in the afore-mentioned place, or inſtance in the *9th.* of *Math.* it is written, that the Woman which was diſeaſed with an iſſue of blood twelve years, came behind Jeſus and touched the hem of his garment. *For ſhe ſaid within her ſelf, if I may but touch his garment, I ſhall be whole.* And in *Mark* 5. 30. we read that when that diſeaſed Woman had touched him, *Jeſus knew in himſelf that vertue had gone out of him, and he turned him about in the preſs, and ſaid, who touched my clothes?* Yet ſpeaking

ing to the Woman, he mentioneth not his vertue, but her Faith; *Daughter, thy faith hath made thee whole*, Mark 5. 34.

Object. But here some may object, that the gifts of Healing with other miraculous Gifts are ceased in the Church; and so (consequently) Prayer and Faith must needs be ineffectual to the Cure of bodily Distempers, without the conjunction of Natural means.

Answ. To which I answer; 'Tis true, the Doctrine of the Gospel having been long since sealed and confirmed by so many Miracles in the Primitive Church, there is now the less need of them, more particularly, of the gift of Healing; and therefore I shall not urge those Miracles which the Church of *Rome* boasteth of, as wrought of late times by some of her Sons, or with her extend the promise of our Saviour, *Mark* 16, 17, 18. to all future times and Ages of the Church; yet thus much I may avouch, that as God is still able to work Miracles, so he hath sometimes, even in this latter Age, wrought miraculously, for the convincing the pre-

ſent times of Atheiſm, and the further confirmation of our Faith in the Goſpel. And this Mr. *Valentine Greatraks*, in his Printed Letter to the Honourable *Robert Boyle Eſq*; maketh appear: Wherein he giveth an Account of divers ſtrange Cures by himſelf performed as the inſtrument. Whereunto are annexed about ſixty Teſtimonials of ſeveral credible Perſons, (moſt of them eminent and worthy) of the chief matters of fact therein related. Which printed Certificates being examined and compared with the Original Teſtimonials, which were left in the hands of Mr. *Starkey* the Stationer to that end, (namely) for a certain evidence to Mr. *Boyle*, and for the full ſatisfaction of all thoſe that are any wiſe ſcrupulous, that they might ſee that they were *verbatim* the ſame: In this reſpect I ſuppoſe it unreaſonable to interrogate with *Nicodemus*, *How can theſe things be?* John 3. 9. ſeeing there is ſuch a clear demonſtration *de facto*, of what was ſeen done.

I confeſs (ſaith a learned modern Author of our own) *I cannot ſee any reaſon, why*

why God may not yet for the conviction of Infidels, employ such a power of Miracles, although there be not such necessity of it, as there was in the first propagation of the Gospel; Yet God may please (saith he a little after) *out of his abundant provision for the satisfaction of the minds of men, concerning the truth of Christian doctrine, to imploy good men to do something which may manifest the power of Christ to be above the Devils*, Dr. Stillingfleet's Origines Sacræ, pag. 270. To be short, as our Saviour being in the flesh had power on Earth to cure incurable Diseases miraculously, that is without Natural means; so being in Heaven, his power is no less (but rather greater) over all bodily Diseases to cure them, with or without means, whensoever he will. So that this may comfort us in time of dangerous sickness, though our Disease be incurable by Physick, or any Natural means; yet in this case we are to remember, the absolute power of Christ Jesus our Lord, who can heal us without means, if he see it expedient for us: And that his will doth in this case frequently concur with

his

his power, note further that Man's extremity is God's opportunity, where Man's help faileth, Christ's help beginneth. Let us then seek to him by Prayer, and rest on him by Faith; not neglecting ordinary means, by a too-frequent dependance upon, or expectation of miraculous Cures; nor yet forgetting, that if the means fail, or cannot be had, his power is not tied to means, but is above them, and can and doth sometimes, recover us without them, when he seeth it good for us. I conclude the Point then thus, that Gods blessing upon the Natural means, and his blessing without means, are each received (most successfully and comfortably) by the hand of Faith; which is the extraordinary means conducing to the health of Body, as the ordinary to the health of Soul.

Fourthly, Repentance, if true and sincere, doth in the same extraordinary way conduce to the health of Body, and prolongation of Life. And this may be proved, First, in express terms, and Secondly, by consequence.

First,

First, In expreſs terms, by ſundry Texts of ſacred Writ. *Miriam* by repentance was freed from the Leproſie, *Num.* 12. 11. 21. 7. The Iſraelites repenting obtained a remedy againſt the fiery Serpents, and thereby were delivered from imminent death. *David* after the death of ſeventy thouſand of his People, by repentance prevented the deſtruction of *Jeruſalem*, 2 Sam. 24. 16, & 17. *Rehoboam* and the Princes repenting at the preaching of *Shemaiah* were delivered from deſtruction, 2 *Chr.* 12. 7. *Hezekiah* having received a meſſage of death, upon his repentance had his life lengthened by a Leaſe from above two lives more, in our Law, *Iſay* 38. *v.* 1. 10. 6.

Secondly, By conſequence. For *ſublatâ cauſâ tollitur effectus*, the cauſe, which is ſin, being taken away, the effect, which is bodily ſickneſs and ſhortneſs of Life, (as I have fully declared and evinced in the former part of this Treatiſe) muſt needs ceaſe and be removed, or prevented and avoided. And therefore Repentance, as you ſee, may rationally be concluded, effectual for the health of the Body, and the pro-

prolongation of a temporary Life, as it was alwayes granted propitious to the health of the Soul, in order to everlasting Life.

To summ up all, let us not think it incredible, that these vertues and graces should in such an extraordinary manner conduce to the preservation of bodily health, removal of sickness, and prolongation of Life, when we consider the power of God, with whom *all things are possible*, Mat. 19. 26. and the manifestation of that power; not only in the sundry miraculous cures of bodily Diseases, recorded in the Old and New Testament, but also in some such cures (or very like them) taken notice of in our modern History, and experience. The miraculous Cures, in both Testaments, the Reader may take notice of at his leasure: I shall instance now only in Humane Story, and modern Evidence.

A late intelligent Author, and faithful Relator, telleth us that to the Kings of *England*, *quatenus* Kings, doth appertain one prerogative, that may be stiled super-excellent, if not Miraculous, which was first

first enjoyed by that pious and good King *Edward* the Confessor; that is to remove and to cure the *Struma* or *Scrofula*, that stubborn Disease called *The Kings Evil.* Which manifest cure (saith he) is ascribed by some malignant Nonconformists, to the power of Fancy, and exalted Imagination; but what can that contribute to small Infants, whereof great numbers are cured every year? *Dr. Chamberlain in his present State of England.* The manner of the Cure is briefly thus related: There is an appointed short *Form of Divine Service*, wherein are read (besides some short Prayers pertinent to the occasion) two portions of Scripture, taken out of the Gospel, and at these words [*They shall lay their hands on the sick, and they shall recover.*] the King gently draws both his hands over the sore of the sick Person; and those words are repeated at the touch of every one.

This is true when the sore is in the glandules of the neck: but when it is elsewhere, it is said by some that have been often touched, that the King gently toucheth only the cheeks of the party grieved.

Again at these words,

[That

[*That light was the true light, which lighteth every man that cometh into the world.*] pertinently used, if it be considered that that Light did never shine more comfortably, if not more visibly, than in the healing of so many leprous and sick Persons. At those words, the King putteth about the neck of each sick Person a piece of Gold, called (from the impression) an *Angel*, because in value about two thirds of a *French Pistol*. Thus far He.

Now the effect is clear *de facto*, and from experience, and cannot therefore be rationally denyed; and 'tis as clear that the cause must be super-natural, in regard that neither the hands of the King, nor the piece of gold given by him, have any natural or accidental power, or tendency in themselves, to effect or produce such a Cure; especially in Infants, whose imagination cannot be wrought upon, and disposed for the furtherance of it by such outward applications as are then used.

Another Instance to our present purpose, we may find in a modern Collection, being true and faithful Relation of one *Samuel*

muel Wallas, who was restored to his perfect health, after thirteen years sickness of a Consumption, taken from his own mouth; who for the last four years lay bed-rid, and so weak that he could not turn himself therein without help: By which Distemper his Body was so parched and dried, that he was almost like a *Sceleton*, but upon this Cure he recovered his former health and strength, whereby he was enabled to follow his Trade, being a Shoomaker, and living at *Stamford* in *Lincolnshire*: whereof he gave a large account, (to which I must refer you for further satisfaction) with much affection, and sensibleness of the Lord's mercy and goodness to him, upon *April 7th.* 1659. Now the Story, as it is at large, being much noised abroad, divers Ministers met together at *Stamford*, to consider and consult about it; and for many reasons were induced to believe, that the cure was wrought by the Ministry of a good Angel, *Clark's Mirror, vol.* 1. *p.* 18.

More such Instances as these might be inferred and exhibited to the Reader: but

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(I suppose) those already mention'd are a full demonstration of God's omnipotent power, that he can work without means; and also of his distinguishing mercy, that he sometimes doth so, for the benefit, welfare and encouragement of the Godly, who are made either Administrators, or Receivers of this gift of bodily health. And this may more fully appear, if we consider that *Edward* the *Confessor* (as Dr. *Peter Heylin*'s *Cosmog.* noteth) was a man of that holiness in his life, that he received power from above to cure many Diseases, besides the *Kings Evil*; and that *Samuel wallas* was cured chiefly by observing the supposed Angel's injunction in these words, *But above all, whatsoever thou doest, fear God and serve him*; as it is recorded in the afore-mention'd Story, to which I referred. The consideration of which Instances doth assure us, that God's Children have in a super-natural manner been sometimes agents, and sometimes Patients, in bodily Cures, and by consequence may be so still.

And as touching longævity, the time would

would fail me to tell of *Noah*, *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Moses*, *Aaron*, *Phineas* grandchild of *Aaron*, *Joshua*, *Job*, *Elizeus* the Prophet, *Isaiah* the Prophet, *Tobias* the elder, and *Tobias* the younger, old *Simeon*, *Anna* the Prophetess, St. *John* the Evangelist, *Simeon* the Son of *Cleophas*, called the Brother of our Lord, and Bishop of *Hierusalem*, *Polycarpus*, Disciple unto the Apostles, and Bishop of *Smyrna*, *Dionisius Areopagita*, contemporany unto the Apostle St. *Paul*; *Aquila* and *Priscilla*, first St. *Paul* the Apostle's Hosts, afterward his Fellow-helpers; and some others whom I could name, who by ancient Record appear all severally (excepting *Simeon* that was the Prophet, *Luke* 2. and St. *John* the Evangelist) to have survived an hundred years; and this not so much through strength of nature, as the extraordinary grace of God thus rewarding their Moral, and Christian vertues.

Now to conclude this Chapter: though we are not to depend wholly upon Spiritual means, and super-natural assistances for bodily health and length of dayes;

yet we must principally and chiefly respect them, being as hinges upon which Almighty God doth frequently turn the course of Nature. *For in him* (as the Apostle citeth it out of *Aratus* the Poet) *we live, and move, and have our being*, Acts 17. 28. And *Job* testifieth as much when he saith, *I have sinned, what shall I do unto thee, O thou preserver of men?* Job 7. 20. *Job* knew as well as *Paul*, that *the wages of sin was death*, and having sinned, how should he avoid that death, but by addressing himself to God, who is the preserver of Men? without him there is no Balm in *Gilead* sufficient, *Jer.* 8. 2. no Physician there that is able to recover the health of the People. Which is true as well in a natural as in a metaphorical sense. *Hezekiah*'s lump of Figs may be a soveraign Plaister, but the prolonging of his life came from God; the waters of *Bethesda* were in themselves likewise very soveraign, but it was after they were moved by the Angel from Heaven. We may, yea we must use all honest and good means to preserve this our Tabernacle of clay from ruin and dilapidation; I say we must

must thankfully embrace the good means, which nature or art can minister unto us, for the preservation or recovery of health; The skill and experience of the judicious Physician may be made use of: And though it were *Job*'s complaint, that there were *many Physicians of no value*, Job 13.4. And though such as these be mention'd with ignominy in the Gospel; that instead of taking away the poor Womans superfluous blood, they had sucked away her necessary maintenance: *She had spent all that she had, and was nothing bettered, but rather grew worse*; Mark 5.26. I say though such unskilful Empiricks be mention'd with infamy, as deserving reverence or reward from none but a Sexton, who finds most of his employment from such Physicians desperate unskilfulness; yet those of skill and experience, and of conscience, are worthy of a double honour, of reward & maintenance. *Luke* the able, and *beloved Physician*, deserves a remembrance in St. *Paul*'s Catalogue, *Col.* 4.14. And such a Physicians skill may be made use of with good success. But yet in the use of secondary means this *pro-*

viso must go along, we must ascribe the main honour to God: For it is from him that health springeth forth speedily, as is hinted to us by the Prophet *Isa.* 58. 8. Let them therefore who want health, together with an honest use of the means, address themselves with *Hezekiah* unto God, who is the Fountain of health; and he will hear their prayers, see their tears, and grant them either that which they desire, or that which he knoweth in his alwise Providence to be better for them.

And for us that do enjoy the blessing of health, let us return our humble thanks unto God. *The living, the living, they shall praise thee, as we do this day: the father to the children shall make known thy truth,* Isa. 38. 19. And we cannot praise him better then in the words of our Church: *To thee, O God, who hast redeemed our souls from the jaws of death; we offer unto thy Fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living Sacrifice unto thee; to thee which doest restore the voice of joy and health into our dwellings, we offer the Sacrifice of praise and thanksgiving*

giving, lauding and magnifying thy glorious Name, for such thy preservation & providence over us, through Jesus Christ our Lord. Amen.
Vid. the two last Forms of Thanksgiving.

CHAP. III.

Shewing that vertuous and regular actions and affections do naturally conduce to the health of Body, and length of Life.

A Life led in Religion (as the Lord *Verulam*, in his *History of Life and Death*, noteth) seemeth to conduce to long Life. There are in this kind of life, these things; leisure, admiration, contemplation of Heavenly things; joyes not sensual, noble hopes, wholesom fears, sweet sorrows; lastly, continual renovations, by observances, penances, expiations; all which (saith he) are very powerful to long Life. Unto which, if we add that austere diet, which hardneth the mass of the Body, and humbleth the Spirits, no marvel, if an extraordinary length of life do follow;

such as was that of *Paul* the *Hermite*, *Simeon Stilita* the *Columna Anchorite*; and of many other Hermites and Anchorites. Now hereunto I may adde, that by the same rule or reason, that such a life doth conduce to long life, it doth likewise become propitious to bodily health. More particularly and plenarily these following graces and vertues, Religious acts and dispositions are to be considered as effectual in some measure to the end designed.

First, Faith, as it is attended with confidence of recovery, hath naturally a powerful influence upon the Body: For *confidence* (as *Galen* saith) *doth more good then Physick*: And this it doth through the strength of imagination. Now such is the force of imagination, and a Man's conceit in working effects in the Body, that *Hippocrates* exhorteth Physicians, if two kinds of Meat were to be ministred to a Patient, the one healthful, and the other a little hurtful, or not so good as the other, that they should prefer this being much desired, before that not so well liked: And generally, both Philosophers

and

and Physicians maintain, that the opinion and confidence of the Patient importeth much for the cure of any maladie. The reason is plain; for the imagination herein (though erroniously conceiving things better then indeed and really they are) causeth a vehement passion of hope, wherewith followeth an extraordinary pleasure in the things: Which two passions awake or rouse up the purer Spirits, and unite them together, qualifying and refining them in the best manner; which thus combined, do most effectually co-operate with Nature, and strengthen her in the performance of any Corporal action or vital operation, in order to the mastery and expulsion of noxious humours. Which brings me to say somewhat.

In the Second place, of Hope, which of all the passions is most advantagious for health and long life, in regard the Spirits therein, which corroborate and quicken all the parts, are moderate, she stops, and keeps them back that they cannot dissipate, nor make any vehement agitation; for if the Spirits be too active and violent

in their operations, they may produce ſtrong actions, but it ſhortens our dayes, becauſe thoſe Spirits eaſily ſcatter, and ſo conſume the Natural moiſture, which Hope uſeth not to do; becauſe, I ſay, it keeps the Spirits in a temperate motion, and preſerves them from waſting too faſt. *Therefore* (as the afore-cited Lord *Verulam* ſaith) *they which fix & propound to themſelves ſome end, as the mark and ſcope of their life; and continually, and by degrees, go forward in the ſame; are for the moſt part long-liv'd: in ſo much that when they are come to the top of their hope, and can go no higher therein; they commonly droope, and live not long after.* We may add hereunto, that this may be one reaſon why Kings & Soveraign Princes are not commonly ſo long-liv'd as others, becauſe they have fewer things to hope for, and more things to fear.

Now if hope in general, as it is a Paſſion of the Soul, be ſo effectual in this kind; much more is true Chriſtian Hope, which is at anchor upon more firm ground, in as much as the Object thereof is more ſure, certain, and more durably ſatisfactory

story and delightful, cherishing and encouraging, then can be fix'd upon in the alone expectation of any terrene, temporal enjoyment.

Thirdly, Love which is (in the sense it may be understood) a duty often inculcated in sacred Writ, and is *Custos utriusque tabulæ*, *The fulfilling of the Law*, Rom. 13. 10. is also, by reason of that strict tye between the Soul and Body, a great promoter of bodily health: For it is observed by an eminent modern Philosopher, *That when this affection is alone, that is, when it is not accompanied with extream Joy, Desire, or Sadness, the beating of the pulse is even, and much greater and stronger than ordinary; that a Man feels a gentle heat in his breast, and quick digestion of meat; so that this Passion is profitable for the health*, Mr. *Des-Cartes* in his Treatise of the Passions of the Soul, Artic. 97. And now I proceed to another Passion, which being managed with wisdom, will alwayes be found in the track of vertue.

Fourthly, Joy being regulated and moderated by its steers-man Reason, and sanctified

ctified by the Holy Spirit, is a gracious disposition alwayes seasonable in a Christian course: *Rejoyce evermore*, (saith the Apostle, 1 *Thess.* 5. 16. Yea alwayes seasonable, because alwayes healtful to Soul and Body: to the Body in this respect (namely) because by dilating and sending forth to the outward parts, it enlivens them, and keeps them fresh and active; it beautifies the complexion, preventeth Consumptions, and some other Distempers, by assisting the distribution of salubrious nourishment to every part.

From these considerations then we may understand, that Christianity doth not teach us a Stoical Apathie, or take away our Passions; but only rectifies them; and being thus rectified they conduce not only to the health of the Soul, but also of the Body, and its longævity.

Fifthly, Labour, Industry, and Diligence in a lawful calling, is no less healthful to the Body then Soul. For as by the old sanction we are taught to labour for our bread, Gen. 3. 19. *In the sweat of thy face shalt thou*

thou eat bread; Yea, as Paradise that was Man's Store-house, was also his Work-house, *He was put into the garden of Eden, to dress it, and to keep it*, Gen. 2. 15. As also by the fourth Commandment it is implied as a duty, *That we should labour six dayes, and do all that we have to do*; Lastly, as a provident, industrious and seasonable care and employment is so good and warrantable, that in this very thing the Wise man prescribeth *the Pismire*, (Prov. 6. 6.) for our imitation; And in this the Apostle placeth, not only necessity, 2 *Thess.* 3. 10. but also Religion, 1 *Tim.* 5. 8. so is the same very commendable in respect of bodily health, it being the Salt of humane life, which drieth up those crudities which otherwise would prove offensive, and preserveth the humours from putrefaction. Yea the commodities of moderate exercise are many, principally these following.

1. The increase of Natural heat and Spirit.

2. It assists the distribution of our nourishment.

3. It

3. It discusses vapours and fuliginous excrements, by the Pores or Spiracles of the skin, and adds colour and vivacity to the whole Body.

4. It makes the juices of the Body hard and compact, and so becomes propitious to length of life.

5. and Lastly, By consuming and exiccating superfluous moistures in the Body, it preventeth most Diseases: So that indigent People (as one observeth) have this recompence to their poverty, that their necessitated labours keep them much in health, and without the need, trouble and charge of Physick. I may add hereunto, that active and industrious Persons, (be they poor, or rich) as they are longest free from Diseases; so also most commonly from the long continuance of those Diseases; the material cause thereof being consumed in such manner, by former labour and exercise, as there wants sufficient fewel to maintain the Distemper, which like the external fire soon dieth and is extinct for want of nourishment; and thereby Nature (in its Sphære the greatest

agent

agent in bodily cures,) being exonerated of obnoxious humours, is ever in a tendency to reduce the Body into its pristine, and symmetrical Constitution.

Moreover it hath been observed, that Epidemical Diseases, as Pestilential Feavers, Cathars, Small Pox, Flux, *&c.* do much easier seise upon such, as by contracting an evil habit of Body, through a sedentary and idle course of life, have rendred themselves more obnoxious, and disposed thereunto, in whom likewise they are more difficultly cured.

And now, before I conclude this Point, I would in kindness admonish those of the fœminine and teeming Sex, that they would accustome themselves to moderate exercise, to diligence and industrie in some lawful and commendable employment, thereby to preserve their health, and facilitate their delivery. For it is observed that those Women which are used to labour, endure Child-bearing with far more ease; and the *Irish* Women, because of their stirring and active lives, are quick in delivery; and here in *England*

also

also the industrious & laborious Women, in City and Country, are very quick at their labours, and allow themselves a very short retirement comparatively, with others of a contrary inclination: So that in this particular also, the active and stirring life is of no small advantage.

I conclude with the wholesom advice of *Syrach*: *My son, hear me, and despise me not, and at the last thou shalt find as I told thee; in all thy works be quick, so shall there no sickness come unto thee*, Eccl. 31. 22.

Sixthly, Temperance, *a fruit of the Spirit*, Gal. 5. 23. and a vertue here considerable only as it consisteth in the moderation or regulation of the appetite, in eating and drinking according to the standard of Nature, which is content with a little; is of all vertues the most conducible to bodily health and long life. That saying of the Wise man, *It is not good to eat much honey*, Prov. 25. 27. sheweth unto us, that even the most wholesom and nourishing Meat of all other, will prove dangerous and hurtful to our health, if it be not soberly and measurably eaten.

Tem-

Temperance (as one saith) *being not only the Carver, but also the Commander at our tables*, should alwayes have a room thereat. *Timotheus* having supped with *Plato*, and eaten (contrary to his custom) very moderately, slept very quietly that night, finding neither Cholick to awake him, nor belchings in the morning to annoy him; wherefore as soon as he awaked, he brake forth into this exclamation, with a loud voice: *How sweet, how sweet are Plato's suppers, which make us in the night time to sleep, and in the morning to breath so sweetly!* Marsil. Fic. de Sanis. stud. tu. Yea the benefits of Temperance are many:

1. Freedom from almost all sicknesses.
2. Length of life, and death without much pain.
3. A mitigation of incurable Diseases.

Instances of these, or some of these, there are not a few in History. *Socrates* is said by sobriety, to have had alwayes a strong Body, and to have lived ever in health; and that by the good order of his diet he escaped the Plague at *Athens*, never avoiding the City, nor the company

of

of the infected, though the greatest part of the City was consumed by it, *Ælian. lib.* 13. It is also reported of *Galen* that famous Physician, that he lived one hundred and fourty years, and that after he was twenty eight years old, he was never grieved with any sickness, except the grudge of a Feaver for one day: His rule was, *not to eat or drink till he had an appetite, nor to eat and drink till he had none.* This rule he observing, was seldom sick, and lived (as *Sipontinus* writeth) to the abovesaid age.

Cyprian relates that *Maximinian* the Emperour seldom used to drink betwixt Meals, and therefore lived in health to the end of his life.

Queen *Elizabeth* was famous for this vertue. King *Edward* the Sixth called her by no other name then his *sweet Sister Temperance*, Cambd. Eliz. She did seldom eat but one sort of Meat, rose ever with an appetite, and lived about seventy years, which is beyond the ordinary Period of Princes and Princesses, who seldom attain to summ up experimentally *Moses* his Arithmetick

rithmetick in that Psalm (*Psal.* 90. 10.) appropriated to him.

We read that the Sect of the *Essean*s, amongst the *Jews*, did usually extend their lives to an hundred years: Now that Sect used a single, or abstenious diet, after the Rule of *Pythagoras*.

Metaphrastes in the life of Saint *John*, writes, that he was so abstenious in the use of meats and drinks, that he took no more then would suffice to maintain life: He lived (as ancient Record mentions) ninety three years.

St. *Paul*, the Hermite, lived an hundred and thirteen years: Now his diet was so slender and strict, that it was thought almost impossible to support humane Nature therewith.

But most memorable is that of *Cornarus* the *Venetian*, who being in his youth of a sickly Body, began first to eat and drink by measure, to a certain weight, thereby to recover his health, this cure turned by use into a diet; that diet to an extraordinary long life; even of an hundred years and better; without any decay

in his senses, and with a constant enjoying of his health.

'Tis a common Proverb, which, were it commonly observed, would make most Physicians sick, and preserve their Patients a long time sound: *Use moderation and temperance, and defie the Physician.* A saying that taken with a grain of allowance, doth savour much of truth, though little of Urbanity. No less observable is that Proverbial Rithme.

Gulæ pone metas, ut sit longior tibi ætas.

Which may thus be Englished.

To thy appetite set some timely bounds,
For so the longer age to thee redounds.

That Intemperance is the Extinguisher, and Temperance the Prolonger of the Candle of our life, was long ago taken notice of by the Son of *Sirach*, in these words: *Be not unsatiable in any dainty thing, nor too greedy upon meats*, Eccles. 37. latter part.

For

For excess of meats bringeth sickness, and surfetting will turn into choler.

By surfetting have many perished, but he that taketh heed prolongeth his life.

Temperance then (as may be gathered from the preceding Instances) is not only instead of preventive, but also curative Physick. For, as many by Intemperance have relapsed into their old Distempers; so by Temperance some have dispossess'd their lingring maladies, and recovered their former state of health: And therefore the best Physicians do alwayes remember, to prescribe to their Patients a temperate diet, for the accomplishment of their Cures, as knowing that Temperance alone proves commonly more effectual to that end, than all their prescriptions and applications without it. For it is to be understood, that the perfect curing of the diseased Body, requireth not only the external, but also the internal Physician. The internal Physician vulgarly is called Nature: but more properly, it is that *Interna Mumia seu Balsamum internum*, *Our native liquor of life, and in-*

bred balm of vital spirit. This in all Men is the best and greatest Physician: without the which no Medicine can avail, no malady can be cured. This is that which doth digest, concoct, maturate, deopilate, purge, corroborate, expel, emitigate, restore, avert, and dispatch all sort of bodily griefs: unless it be over-burdened by Intemperance, or extreamly debilitated by any other impediment or defect. The outward or external Physician with all his Art, Method, Simples, Compounds, Antidotes, Catharticks, Minoratives, Diaphoreticks, Corroboratives, Anodynes, *&c.* is only but a Servant, and all his endeavours but service unto the internal Physician, *viz.* Nature. As then in curative Physick the principal method of wise Physicians (whose Canon is *Cito, & tuto, Suddenly, and safely*) consists in purgation, and corroboration, thereby first disburdening, and then strengthening Nature, which in its operations hath a constant tendency to the more benigne constitution, so long as it is able to resist the morbifick humour. So Temperance, which consisteth in the

use

use of a temperate diet, no way burdening Nature; (which not over-burden'd, will in time work out the noxious and superfluous humours) but gradually strengthening it, may worthily be esteemed a great promoter of health; though not so expeditious, as when it is conjoined with the assistance of external means. By Temperance alone then it may seem probable to effect a Cure; and experience hath put it out of doubt, that many who have been unwilling or unable to undergo the trouble and charge of Physick, have yet by the strength of Nature, and a temperate diet, in a reasonable time, safely recovered their former health. *Aurelianus* is said to have cured all excess by abstinence, and therefore to have had no Physicians. And I read of the *Indians* and other barbarous People, who wanting, or at least neglecting the means of Physick, have yet (many of them) by Temperance giving Nature its free course, recovered of dangerous Diseases, and also attained to a great age. Yea, *legimus quosdam* (sayes an ancient Father, St. *Hierome*) *morbo articulari & podagræ*

dagræ humoribus laborantes, proscriptione bonorum ad simplicem mensam & pauperes cibos redactos convaluisse: *We have read of some*, (saith he) *who being sick of the Gout through abundance of humours, did recover their health being forced to a poor and slender diet by confiscation of their goods.*

Not that hereby I would derogate from the honour due unto the judicious Physician, or detract from the use of Medicines which the Lord hath created out of the Earth: (*For he that is wise will not abhor them*, saith the Son of *Sirach*, Eccl. 38. 4.) but at present my design is only to enhance the price and esteem of Temperance, which doubtless is the Mother of health; though it often stands in need of the Midwifery of Natural means to assist it in its productions.

To Temperance may be referred Fasting, which, when it is Religious, is thus defined. *Jejunium religiosum est voluntaria abstinentia à cibo & potu religionis causâ*, Hommius Disput. *i. e. Religious Fasting is a voluntary abstinence from meat and drink for a Religious end*; And thus understood, our Saviour Christ supposed it as a duty some-

sometimes to be performed, when he gave directions to avoid vain-glory in it, *Mat.* 6. 17, & 18. and also assured us that if it be performed as it ought, not to please Men but God, it will surely be rewarded by him. This duty he taught us by his own example, as well as doctrine: For not to mention Divine Record, so well known to most; *Philo* saith of him, that *he seemed to transform his flesh into the nature of his Spirit, by fasting and watching.* And in imitation of Christ's act in fasting, we read elsewhere, that the Christians of the Primitive times were generally very frequent in the practise of it.

Now though this Religious Fasting differeth from that which is Moral in respect of the ends; (Moral fasting being nothing else but temperance and moderation in eating & drinking) yet in respect of the natural effect produced in the Body, they are the same, and do equally conduce to bodily health, and consequently length of life, not only as preventive, but also curative Physick.

First, as preventive; and this will appear by this following Demonstration, deducted from the observation of the most

judicious Physicians. The defluxe of an humour from the brain is called a Rheume, which is the Mother of most Diseases. For sometimes it taketh course to the eyes, and thereof cometh a dropping and inflamation of the eyes, and a dimness and loss of sight; sometimes it taketh course by the nose, and is called the pose; sometimes to the mouth, and causeth great expuition and spitting, and the falling of the *Uvula*, and tooth-ach; sometimes to the wind-pipe, and thereof cometh *raucedo*, the hoarsness; sometimes to the lungs, and causeth exulceration or putrifaction, or some great obstruction, which bringeth a difficulty of breathing and strangulation: sometimes it taketh course by the stomack, and causeth lack of appetite and ill digestion; and if to the guts, then falleth out the flux of the belly called a lask; sometime it setleth in the brain, and groweth into a gross and thick substance, either in the fore part, as in the nerves optick, which are the conducts whereby the power of seeing doth come unto the eyes, and causeth either dimness, or loss of sight;

or

or in the conducts that convey the power of hearing unto the ears, and there causeth a dulness of hearing or deafness: Also if it settle in the fore-part, obstructing the cells or ventricles of the brains; three ill Diseases do grow thereupon, called three of the dead sleeps, *Caros*, *& coma*, *& apoplexia*. Also if this gross Rheumatick matter do settle in the hinder part, it causeth the Lethargy, another of the dead sleeps, and the Palsy, and the Falling-sickness, and the Convulsion, and Oblivion or loss of memory. And if it come down backward into the neck, it causeth a kind of Convulsion called *tetanos*, when as the neck cannot turn to nor fro, but it standeth stiff and stark without motion. If it flow down to the back, it causeth another kind of Convulsion, called *Opisthotonos*, wherein the head and the heels are made to meet backward. If it flow forward into the muscles of the breast, another Convulsion is caused, called *Emprosthotonos*, wherein the head and the feet are drawn together forward. If it go to the joynts, it is *Morbus articularis*

tis, the joynt-gout; if to the hands and fingers, it is *Chiragra*, the finger-gout; if to the knees, it is *Gonagra*, the knee-gout; if to the feet and toes, it is *Podagra*, the feet-gout. Also if it fall upon the kidnies, then the Disease is *Nephritical*, as the stone, or gravel in the reins. Thus from the brain, the fountain of nerves, is derived that morbifick humour, which is the sourse of these, and many other Diseases: But to obstruct and prevent the current thereof, there is need of Fasting, and abstinence from excess. For whereas many a Man complaineth of his brain, for sending down Rheumes, the spring and foundation of all dangerous maladies, the brain (as *Charron* saith) may answer him, *Desine fundere, & ego desinam fluere; Cease to pour in, and I will cease to pour out.*

Fasting then, by consequence, is an especial prevention of most Diseases; and it may be further proved and illustrated by this following Instance. A certain Person lately living in the County of *Norfolk*, and well known to the Author, did, in the presence of a Physician, give God thanks,

thanks, that for the ſpace of ſixty years, he never knew, experimentally, what it was to feel three dayes ſickneſs together, worthy complaining of. Whereupon being requeſted by the inquiſitive Phyſician, to diſcover the means he uſed for ſuch a continued preſervation of his health; he returned this following account. I faſt often, (ſaith he) but then eſpecially, when I find the leaſt indiſpoſition of body; For then, in ſuch a neutral, or rather ſickly conſtitution, I abſtain from all uſual ſuſtenance, (excepting *Timothy*'s allowance, a little Wine for my ſtomack ſake) two, three, or more dayes, until I find that Nature works off the matter and fuel of approaching Diſeaſes. Upon which ſingle Inſtance we may ground this obſervation, that Abſtinence and Faſting, ſo long as it is not in exceſs, but from exceſs, is an eſpecial preventive or preſervative againſt moſt Diſeaſes, by attenuating thoſe vicious humours, which are heaped together through continual crudities, in a manner digeſting and waſting them; and alſo by that means haſtening

stening the circulation of the blood, and then promoting and facilitating the distribution of the nouriſhable juice, it renders the whole Body pervious and open, diſchargeth obſtructions, diſcuſſeth wind, moveth the excrements of the brain, and all the parts, and brings them down into paſſages, thorow which, by the extimulating force of Nature, they are expelled out of the Body.

Secondly, It may be conſidered as curative; and this upon the ſame, or the like grounds and reaſons whereby it hath been aſſerted as preventive; and therefore there needs no repetition to confirm the Point. But by way of illuſtration, we may take notice that the ancient *Egyptians* cured their Diſeaſes either by faſting, or vomiting, which they uſed either daily, or every third or fourth day: For they were of opinion, that all Diſeaſes had their beginning from ſurfeiting and repletion, and that therefore that is the beſt Phyſick to recover health, which taketh away the cauſe of the Diſeaſe.

Moreover, I read that the Sweating-

ſickneſs,

sickness, proper to our *English* Countries, at first esteemed incurable, was sithence experienced to be cured by the cheapest way of the World, even by Abstinence alone; And that in *Ireland* they cure their Agues only with fasting four or five dayes, from all kinds of Meats, leaving Nature alone to spend out those superfluous humours, which the moisture of their *western* Air breathed into them.

It is reported that a certain poor Man having the Dropsie, did earnestly entreat the Physician for a remedy of his Disease: The Physician beholding the poor Man, said merrily to him: *Per annum abstine à potu, & sanaberis, Abstain from drink one year, and thou shalt be a sound Man.* The poor Man took it as seriously spoken, and performed it, though with much thirst; And being made perfectly sound at the years end, he returned to the Physician, and gave him thanks for his advice, *Vid. Cornel. A Lapide in Lucam, pag.* 146.

In a word, and to instance in our selves, or acquaintance, how ordinary it is for some

some constitutions to fast away, or starve an Ague, the Palsy, the sickness of the Stomack, the Dropsie, Gout, and some other Distempers arising from repletion, I shall leave to the determination of such as probably by experience may hereto affix their *probatum est*.

And now, before I conclude this Point, it must not be forgotten what was in the former part of this Treatise suspended, and reserved for this place, namely, a more plenary resolution of this enquiry: *How may we confine our selves within the bounds and limits of Temperance?* In performance whereof, we must make use of the advice of the most judicious and experienced Physicians, who teach us not to approve, as to general practise, of that *Arithmetical Proportion*, or *Dieta Statica*, the allotment of a certain weight and measure of Meat and drink, not upon any terms to be exceeded: Because this were to go about to make a Coat for the Moon, or to fit every foot with the same shoo. For how can it be but that, where there is difference in constitution,

age,

age, sex, the manner of life, the nature of the Meat, and the season of the year, and so diversities of heat and ability to concoct and digest, a different proportion should also be requisite? Leaving therefore the strictness of *Lessius* and *Cornaro* to speculative and monastick Men, I shall prescribe two general Rules of Temperance, which in a practical observation may well enough suit and agree with all sorts of Persons.

The first Rule is that of *Hippocrates*, ἄσκησις ὑγίης ἀκορίη τροφῆς, *They that study their health, must not be satisfied with meat.* But as *Avicen* otherwise expresses it, *Must rise from the table*, cum famis reliquiis, *with the remainder of their hunger*: By this means (as a modern Author of our own saith, *Dr. Brook's Conservatory of Health*) the Stomack will well overcome and digest what it hath received, and the remainder of thy appetite will be better imployed in perfecting thy digestion.

The second Rule is, that thou takest so much of the Creature, as after it not to be disabled in the performances of holy duties,

duties, or in the duties of following thy Vocation: For he that gluts his appetite with so much food, as thereby to hinder the clearer operation of the Fancy, the Understanding and the Memory, and finds in himself a certain kind of dulness and heaviness in his Spirit, which before was quick and active, may know for certain that he hath exceeded the bounds of Temperance, and perverted the end of feeding, which is to refresh the strength and powers of the Body. If therefore thou transgressest in this point, let thy Abstinence be the greater, and thy care and circumspection doubled at thy succeeding Meals.

By these two Rules alone may we learn to know the bounds and limits of Temperance; though in respect of its full praise, there can be no bounds: For it can never be sufficiently commended, which, in such a superlative sense, is so advantagious to the health both of Body and Soul. And therefore I shall put a period to this Point, by referring the Reader, for his further satisfaction, to the excellent Treatises

tises of *Lessius*, and *Cornaro*, who have written large *Encomiums* of this vertue of Temperance.

Lastly, I might instance in the reading of good Books, in the good society of Friends, their honest and wholesom Discourses, exhortatory, and consolatory in time of sickness, (which are very commendable, and agreeable to Sacred Writ) and so more largely shew that these very things (as *Seneca* saith) *Medicinæ vim habuerunt, Have the vertue of Physick*, Et quicquid animum erexit, etiam corpori prodest, *Whatever hath raised and comforted the mind, hath also been profitable to the Body*, Seneca Epist. 79*th*. And also might by many examples illustrate these things, more especially by that of *Alphonsus*, King of *Naples*, who being abandoned of his Physicians, as in a desperate case, and calling for *Quintus Curtius*, took such delight to hear him read, that he recovered his health again, obtaining that by a little consolation and delight, which could not be procured by Physick. But to avoid prolixity, I shall here desist, and con-

clude the whole Chapter, having (as I suppose) sufficiently proved and demonstrated, that *vertuous and regular actions and affections do naturally conduce to the health of body, and length of life.*

CHAP. IV.

Shewing that vertuous and regular actions and affections do, through the blessed influence of Divine Providence upon means, prove often occasions of bodily health and long Life.

IT is the duty of a Christian to depend upon God in his Providential administrations: For *happy is that people, whose God is the Lord*, Psal. 144. 15. And this happiness consisteth partly in that degree of peculiar Providence, which respecteth the temporal salvation and preservation of the Children of God from imminent dangers, more particularly those of mortal Diseases, and sudden death; and also in the ordination and disposition of means, in

in order to the recovery of bodily health, and the proroguing of life. And though there be swarms of contingencies that might be thought to hinder the success of means; yet Divine Providence, for the welfare of the righteous, so hiveth them, and disposeth of them in such order, as they unite and combine together to produce the honey of health and long life. For it must be understood, that as sometimes, for the punishment of sin, the hand of Providence may be seen in rendering the means used for health, successless; a Colledge of Physicians, *being Physicians of no value*, when and where the Lord, the great Physician, withdraws his manutenancy or succeeding hand of Providence: Witness this in *Asa*, (2 Chr. 16. 12, & 13.) who had his Physicians, but not his cure: So sometimes the same Providence, for the encouragement of the Godly, is displayed in raising Persons from the graves mouth, and recovering them when mortally sick in the judgment of the most accurate Physicians; and this sometimes by bringing to light such

means which are very improbable to Man's reason, though very proper for the recovery of the Patient, who, like *Epaphroditus*, *Was sick nigh unto death, but God had mercy on him*, Phil. 2. 27. Also sometimes it is displayed in a fortunate concurrence of all needful contingencies, in order to the end here designed; which some call the blessing upon the means, as (namely) when God by the method of his Providence putteth it into the heart of the Patient, or some Friend about him, (if the Disease be dangerous) to make a timely and seasonable address to a judicious and experienced Physician, whose heart is providentially (as it were) inspired, and his memory prompted with such seasonable adæquate and proper prescriptions, as by the Patients observation thereof, together with the use of other means represented to the mind by the hints and intercourse of the same Providence, become very advantagious to health and long life. In this respect, though chiefly in a Spiritual, I suppose that of the Apostle holds good, *All things work together for good, to them*

them that love God, Rom. 8. 28. And that which the Wise man attesteth, is no less true: *The preparations of the heart in man, and the answer of the tongue, is from the Lord*, Prov. 16. 1. Also, *A man's heart deviseth his way: but the Lord directeth his steps*, Vers. 9.

Likewise the peculiar & distinguishing Providence of God, in the preservation of the lives of his Children, is seen thorow the glass of these following Instances.

The King of *Israel*, a wicked Person, disguiseth himself, and hath *his armour*, (1 Kings 22.) yet an arrow finds its passage between the joints of his harness: On the other hand *Jehoshaphat*, King of *Judah*, a good King, who was in the same fight, and in greater danger than King *Ahab*, is preserved: *It came to pass* (saith the Text) *when the Captains of the chariots saw Jehoshaphat* (in his Royal robes) *they said, It is the King of Israel: therefore they compassed about him to fight. But Jehoshaphat cried out, and the Lord helped him, and God moved them to depart from him*, 2 Chron. 18. 32. How often did *Saul* hunt *David*'s life, as

a Partridge on the mountains? But the hedge of Divine Providence alwayes hindred *Saul*'s game, and secured *David*. Yea, though *Saul* had hedged him in round about, and gotten him in such a snare, as there was but a little distance betwixt *David* and death; yet *Saul* could not accomplish his designs; Providence, by way of diversion, had procured another hunting-match, the *Philistines* had invaded the Land. *Wherefore* Saul (saith the Scripture) *returned from pursuing after David, and went against the Philistines*, 1 Sam. 23. 18.

Paul, the Apostle and Servant of Jesus Christ, how oft was he in the suburbs of death, *By perils of waters, perils of robbers, perils by his own country-men, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, and perils among false brethren?* 2 Cor. 11. 26. Yet how often did the Lord preserve his life, by a happy concurrence of Providential contingencies and casualties? When the *Jews* went about to kill him, their design was ineffectual; and *Paul* giveth the reason there-

thereof, saying: *Having therefore obtained help of God, I continue unto this day*, Acts 26. 21, & 22. Which place hath reference to another, where it is recorded that, *As they went about to kill Paul, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar, who immediately took souldiers, and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul*, Chap. 21. 31, & 32. An admirable example of God's good Providence, who delighted to reserve his hand for a dead lift, to rescue and save those that are forsaken of their hopes; Yea, sometimes, even by the hands of such a Person as had no such intention; as we may see in the following words, *vers.* 33. Again we read in another place, (*Chap.* 23.) of a combination of above forty Conspiratours, who had bound themselves with direful curses, that they would eat nothing until they had killed *Paul*: But Providence revealed the plot and conspiracy to *Paul*'s Sisters Son; and a sweet Providence it was that this Boy should be by, to detect and defeat their

wicked counsel; whereby *Paul* escaped as a Bird out of the snare. *Austin* relates, how by losing his way, as he was travelling, he thereby saved his life, escaping an Ambush of the bloody *Donatists*, who had waylaid him.

The Stories are well known, how *Moulin* at the time of the *Parisian Massacre*, was cherished for a fortnight by a Hen, which came constantly, and laid her eggs there, where he lay hid. And at *Cales*, how an *English-man*, who crept into a hole under a pair of stairs, was there preserved by means of a Spider, which had woven its web over the hole, and so the Souldiers slighted the search in that place.

No less remarkable is the signal preservation of those vertuous and religious Potentates, Queen *Elizabeth*, King *James*, and our now gracious Soveraign *Charles* the Second, thorow an Ocean of dangers, by that discreet Pilot, *Divine Providence*.

All which Instances are a sufficient Comment upon this Text: *He that is our God is the God of salvation, and unto God the Lord belong the issues from death*, Psal. 68. 20.

68.20. And the result of the whole Point is this: *That as man liveth not by bread alone, but by every word that proceedeth out of the mouth of God*; Mat. 4.4. (that is to say) as bread, though ordinarily it hath a nourishing property inhærent in it, for the sustaining of man's life; yet so only, as that the operation of that, and success of other means tending to the preservation of health, and prolongation of life, is guided by the power of God's Providence and appointment: So the sweet influence of this Providence is chiefly and principally intended and extended to the Children of God, in blessing the means used by them, to that end and purpose. Therefore are those sacred Texts prescribed as corroboratives to the Servants of God; *And ye shall serve the Lord your God, and he shall bless thy bread and thy water: and I will take sickness away from the midst of thee*, Exod. 23.25. Also, *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore, ye are of more value than many sparrows*, Mat. 10.29, & 31. If then

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the eye of God's Providence be so watchful, to defend and preserve the meanest of his Creatures, that Sparrows, which are so cheap and worthless, and also such short-liv'd Birds, (as Naturalists observe) shall not perish or die without the permission and concurring will of God in second causes; then surely we must not asperse our Saviour's Logick, by denying the inference from Sparrows to the Children of God, seeing this is the scope of the Argument urged by our Saviour in that place; (namely) that if the eye of Divine Providence be so careful and circumspect in the preservation of the meanest Creatures; *Much more is the eye of the Lord* (as *David* saith) *upon them that fear him: upon them that hope in his mercy: To deliver their soul from death, and to keep them alive in famine*, Psal. 32. 18, & 19. And thus much shall serve briefly to have demonstrated in general, that vertuous and regular actions and affections do, through the blessed influence of Divine Providence upon means, prove often occasions of bodily health and long Life.

CHAP.

CHAP. V.

Some Objections briefly answered. And the Conclusion of the whole.

Obj. 1. THe first Objection is of those, who cry up an irresistible Decree, a fatal necessity predetermining the bounds of Man's life; and so consequently cry down the use of all means, whether Spiritual, or Natural, as needless and frivolous, in order to the preservation of health and prolongation of life: And they bolster up their opinion with the forecited words of *Job*, (by them wrested) *Is there not an appointed time to man upon earth, are not dis dayes also like the dayes of an hireling?* Job 7. 1. Doubtless an error herein hath been very prejudicial, not only to the Physicians Practice, but also the Patients health: And lest it should likewise obstruct the good effect designed in this Treatise, we will not let it pass uncontrolled. For whosoever alloweth this error,

error, must of necessity disallow the Petition in the Lord's Prayer, for *our daily bread*, as also of all the Divine Prayers made for the prolongation of life, and preservation from mortal danger or sudden death, as likewise of the dispensation of the gift of Healing to the Physician (whom God hath created, and honoured to the same end and purpose) and of all other means whatsoever, tending to the temporal end and design of this Discourse.

Answ. Now in answer hereunto, I shall endeavour to unfold those Texts of sacred Writ, wherein the main strength of the Objection lieth, as (namely) the forecited place, and also that in the 14*th.* of *Job* v. 5*th. Seeing his dayes are determined, the number of his moneths are with thee, thou hast appointed his bounds that he cannot pass.* Here then the words of *Job*, concerning the end of life limited, set, and appointed, are not to be referred unto causes of destiny, but to the obedience and disobedience of God's Commandment. Or we may more largely answer with some, (*See Piscator upon Psal.* 55. 23.

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& *Marianus upon Job* 14.5.) that the term of Mans life is twofold, { 1. *Super-natural.* 2. *Natural.*

1. *Super-natural,* As it is decreed from above, in the fore-ſight and determination of God, which doth not alwayes agree with the Natural; and thus, as *Marianus* ſaith, *A primâ die pendet extrema, & in ortu ſanxit quantum quiſque victurus eſt; The laſt day depends upon the firſt, and at our birth,* (yea before we were conceived) *God hath concluded how long every Man ſhould live,* as he that fore-ſeeth as well the wayes that we would go, as the end which thoſe wayes would bring us to.

2. *Natural,* Which a Man may attain unto by his Natural ſtrength, unleſs he doth neglect the means, or ſhorten his own dayes by ſome unlawful deeds, and thus the Godly may be ſaid to prolong their dayes, when by their upright life, they have the aſſiſtance of the Divine Clemency, to produce them to the furtheſt period, that their Natural ſtrength could carry them; *So Abraham lived to a good old age,* Gen. 25, & 8. and ſo di-

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vers of God's Saints became old Men and full of years: And on the contrary the wicked may be rightly said, *to shorten his dayes*, when for his impiety, the Divine hand of Heaven doth abridge that ample time, which he might have lived, and when, according as he determined from the beginning when he fore-saw his wayes, he doth measure his life with a shorter line, then the strength of Nature would have done: So lascivious *Zimri* was cut off for his sins in the midst of his age, so the *Old world*, so the *Sodomites*, so the *Galileans*, so all those Sinners, that do provoke the hand of God to use the Sword of Justice, to cut them off for their Murders, Robberies, and the like; and so the wanton *Onaus*, roaring Duellers, Drunkards, and all others, that are loose in their lives and disorderly in their diets or behaviours, may be said to be cut off each one of them, *In die non suo*, *Before his day*; that is, before that day, *Ad quem per naturam, juxta hominum opinionem pervenire poterat*, *To which nature, in the judgment of all men might have brought him*, if he

he had not prevented the same by his unseasonable death, *Vel gladio, vel morbo, vel aliquâ aliâ causâ violentâ, morte non sua, Either by the sword, or disease, or some other violent cause*, as *Mercerus* saith, *Mercerus in Job* 14. 5.

Or if that Answer sufficeth not, consider this following: God Almighty, who is the Creator, and Conservator of all things in the Universe, hath appointed to every created thing both a beginning, and end or termination of subsisting and moving, and doth take notice not only of principal, but also of subsequent causes of things; governing, moderating, disposing, and ordering them; according to his free will; and yet all this government is void of fatal violence, and most commonly cometh to effect, mediately and from deputed causes, which vulgarly are called second causes, which the Divine Majesty doth employ as the instruments of his will, so long as he doth so govern all things which he hath created, as also himself may suffer them, to exercise their proper motions; for the will of Man by Divine ordination is the original

original of humane actions, freely electing what seemeth best for it self; (especially in externalls) and herein the causes so answer the effects, as if the effects be necessary, the causes are also necessary, and if contingent, the causes are contingent; nor doth the præscience or fore-knowledge of God, which is certain and not to be deceived, abolish the contingency of Natural events; but the future effect is disposed as it were by a Divine Providence necessarily, or contingently; nor doth it null the freedom of the agent, nor is the Creator obliged to the necessity, but moderateth all things freely according to his free will and pleasure; and though his Omnipotency can dispose of causes, and life with every kind of death at his own free pleasure, yet it will not urge any Person to accept that term of life for a fatal determinination, but for a Divine ordination of various causes, which by the Election of the will, (that as *Des-Cartes* saith) *Can never be constrained*, prove occasions either of sustaining or destroying life.

In

In brief, if still the curious Objector remains dissatified, I wish him convinced, *Potius verberibus quam verbis*, *Rather with stripes than stress of words*; and the indicative Story which I have read of, may apologize for me in my Optative mood. A discontented Gallant having drowned himself, and being much lamented by the Spectators for youthful comliness, amongst them was one of this erronious opinion, who was pleased to read a lecture to them of the inevitable decree of the Almighty, and not by him to be avoided, nor by them lamented. Hereupon a young Man (of the contrary education) gave her a great blow over the face, which made her challenge him of base cowardise, and as great incivility to the Feminine Sex; Who returned her in answer, that it was the inevitable will of God it should be so, and a truth according to her own Doctrine; which caused her to stagger in her opinion. Let us not then scorn the means: For (as *Solomon* saith) *Judgments are prepared for scorners, and stripes for the back of fools*, Prov. 19. 29.

Obj. 2. Another Objection is of those whom we call Star-peepers, Nativity-casters, and Fortune-tellers, who by Birth-stars, that is, by Stars which arise at every ones coming into the World, pretend an infallible prediction of the certain time of their health, sickness, recovery, what shall chaunce unto them, and of the time, and manner of their death; and so thereby endeavour to overthrow the use of all means, tending to the preservation of health, and prolongation of life.

Solut. Indeed we deny not unto that noble Science, which they name Natural Astrologie, the knowledge of Nature's order, and the motions of Heavenly Bodies: But we utterly disallow their Superstition, who professing judicial Astrology, (for with this great and glorious title they deck and garnish their superstition,) do measure and predict conjecturally every Man's fortune and success, as touching sickness, life and death, by the hour of his birth. For, while these Nativity-casters and Fortune-tellers confess, that recourse must be made from the time of bearing,

to

to the time of begetting; what do they else but bewray their own vanity? For it is not possible that they should hear and know for certain the very time of Conception: So that though it be granted that the Stars have some influence and power upon our Bodies, in respect of health and sickness, life and death; yet notwithstanding it may be rationally denyed that they can be certainly fore-told by any such judicial Astrological predictions: Because (amongst many other reasons) of the uncertainty of the time of Conception or instant of begetting. Let not Men then search into their Almanacks to calculate a Nativity, and in the mean time neglect their Bibles, which will never be out of date: But let them (as our Saviour adviseth) *Search the Scriptures*, John 5. 39. and they may read (*Judg.* 8. 18.) of many thousands dying a violent death nigh one and the same time; And if an Astrologer had been consulted before that time, it is likely that he would have fore-told the instanious deaths of an hundred and twenty thousand, when most of them

without queſtion) had divers and ſundry Birth-ſtars? Again, had he read of *Eſau* & *Jacob* twins born, would he judge them to have been of the ſame temper and conſtitution, and to have died at the ſame inſtant of time? It is like he might; but ſurely not without error. Yea it may be inferred, and proved alſo by ſtrict obſervation, that other Children (beſides twins) have been born at one inſtant of time, who notwithſtanding died at ſeveral times.

Furthermore, if the time, and kind of death depend upon the Stars, then by conſequence, ſhall ſins depend upon them too, (for theſe are the proper cauſe of that) and the promiſes of God, in reſpect of bodily health and long life, be of no effect. Which Conſequences whoever grants as Concluſions, without further examination of the Premiſſes, (I fear) will ſcarce ever be directed to Chriſt by a Star. I ſhall therefore direct the eyes of ſuch to the reading of that ſacred Irony in *Iſaiah*: *Let now the Aſtrologers, the Star-gazers, the monthly Prognoſticators, ſtand up, and ſave thee from the things that ſhall come upon thee,*

Iſay

Iſay 47. 13. And alſo of that dehortatory Leſſon in *Jeremiah*, *Thus ſaith the Lord, Learn not the way of the Heathen: and be not diſmayed at the ſigns of Heaven, for the Heathen are diſmayed at them*, Jer. 10. 2.

Object. 3. A third Objection may be drawn from the skill of *Chiromancy* or Palmiſtry, which undertaketh by marks and lines in the hands, eſpecially by the line of Life, to meaſure the extent of every Man's life, with the time and degree of every dangerous Diſeaſe incident thereunto; and ſo thereby maketh void the uſe of all means tending to the temporal end of this Diſcourſe.

Solut. In the confutation of this error, let the Teſtimony of a late Author ſuffice: *The lines in the hands*, (ſaith he) *which are counted Nature's Manuſcripts, are but the folds of the skin when the hand bends inwardly, neither proper to any who have their feet alwayes extended; by the ſame reaſon we have not thoſe now, which we had in our infancy, but by accidents, Diſeaſes and labour are changeable; A Book fit for Juſtices to*

discover idleness, Dr. Robinson in his Miscellanious Treatise.

Lastly, Another Objection is from those that pretend, Wizards and Witches, *&c.* the Oracles of the Devil, can prophecy or predict the certain term of Man's life, with the manner of his death; and if so, (say they) then how can vertue prorogue, or vice abbreviate Man's life?

Solut. I answer briefly, that Sathan, though he can give a notable intelligence to some who are his Oracles; yet his knowledge for the most part is but conjectural. Indeed his experience, as he is an *old Serpent*, *and his knowledge, as he is an Angel*, *are both very great*: He can quickly take cognizance of the position of matters, how things are in their precedent causes, both Natural and Moral. Thus supposing that it was the Devil in *Samuel*'s Mantle, that did fore-tell the precise time of *Saul*'s death, 1 *Sam.* 28. 19. yet it doth not imply the absolute certainty of the Devil's prediction, or the fatal necessity of *Saul*'s death; nor is it any wonder if the Devil speaks as he doth:

For

For *David* was anointed, *Saul* grows worse and worse, and now the top-stone sin was laid on, namely, his going to a Witch, and a battel was at hand to be fought, all the *prodromi*, or fore-runners of his approaching ruine.

The Conclusion. And now to conclude, the Result of the whole, is that of the Philosopher, *Ex sanitate in Animâ fit sanitas in Corpore, From health in the Soul ariseth health in the Body*, Arist. lib. 7. Meta. Or (if you will) taste the summ and substance of the whole Treatise, in the words of an eminent Author, (*T. H. R. E. Fellow of the Royal Society*) in his late Discourse of *the Excellency of Theology*, p. 130. which just now saluted mine eye, and gave me such a fair Prospect, *in parvo*, of my preceding Discourse, as I will not let them pass, but shall here insert them, both for strength and ornament thereunto. *He who effectually teaches Men to subdue their Lusts and Passions*, (saith he) *does as much as the Physician contribute to the preservation of their Bodies, by exempting them from those vices, whose no less usual than*

ſtructive Effects are Wars, and Duels, and Rapines, and Deſolations, and the Pox, and Surfeits, and all the train of other Diſeaſes that attend Gluttony and Drunkenneſs, Idleneſs and Luſt; which are not Enemies to Man's life and health barely upon a Phyſical account, but upon a Moral one, as they provoke God to puniſh them with emporal as well as Spiritual Judgments; ſuch as Plagues, Wars, Famines, and other publick Calamities, that ſweep away a great part of Mankind. And, a little further, he addeth, *Thoſe Teachers that make Men Virtuous and Religious, by making them temperate, and chaſte, and inoffenſive, and calm, and contented, do help them to thoſe Qualifications, that by preſerving the mind in a calm and cheerful temper, as well as by affording the Body all that Temperance can confer, do both lengthen their lives, and ſweeten them.* Thus He.

Wherefore, ſince *Righteouſneſs* (as the Wiſe man ſaith) *tendeth to life; and he that purſueth evil, purſueth it to his own death*, Prov. 11. 19. let our chiefeſt care be, *Ut ſit mens ſana in corpore ſano*, That

a healthful mind be in a healthful Body; that as by the soundness of the one, we enjoy the sweetness of our Temporal life; so by the soundness of the other, we may have the happy fruition, both of Temporal here, and of Eternal life hereafter.

FINIS.

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